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DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

## RECORD OF SPIRITUAL INVESTIGATIONS.

LETTER TO PROFESSOR GREGORY.

(Continued from page 9, last week.)

Before proceeding farther, in order to convince you that I have not adopted my opinions on this subject without due caution and close observation, I will describe a few of the many contrivances I have resorted to in order to facilitate the communications. The process of tipping a table for each letter indicated, being exceedingly tedious, and liable to the suspicion of deception, I contrived the machines referred to, in order, as far as possible, to obviate these objections. But first, the question arose in my mind, whether, on the supposition that the communications really came from the Spirits of the dead, the Spirit moved the table by acting indirectly on the nervous system and muscle of the mediums, or directly, by moving the table itself. When I first witnessed these manifestations, I had not yet seen tables moved without actual contact. It therefore appeared as if the tables were actually moved by muscular action. I had soon an opportunity of satisfying myself on this point at Mrs. D.'s house. I candidly stated my doubts to Mrs. D., and she at once entered into my views. We seated ourselves opposite each other, at the two ends of the little work-table, which was about three feet long and about eighteen inches wide. After taking our places, keeping my hands on the table as lightly as possible, I requested the Spirits, in order to convince me that they acted on the table *directly*, to raise it as high as possible under Mrs. D.'s hands. The table immediately rose about a foot from the floor, at her end of it, and remained a few seconds in that position, until I had time fully to satisfy my mind of the fact. I shall not here enter into the question, whether the "will-power" of the medium had any influence in moving the table. I shall simply state my conviction arising from the distinct statements of all the media. I have seen, as well as from close observation on my own part, that volition has no influence whatever in these manifestations.

I shall describe only two or three of the machines I contrived for obtaining communications from the Spirits. The first is a board with a raised edge, two inches high, twenty-seven inches in length, and ten inches in breadth. On the edge farthest from the medium, the letters of the alphabet are pasted. A little board, about nine inches square, mounted on four little wheels or rollers, with grooved edges, runs upon brass rods fixed parallel to each other longitudinally on the board. A pointer is fixed in the center of the little hand-board, to indicate the letters as they are required to spell out the sentences. At first Mrs. D. obtained a short communication with this machine, but strange to say, at subsequent trials she could obtain nothing intelligible, unless the hand of another person, along with her own, was placed on the hand-board. Whenever we desire a communication, Mrs. D. places her right hand on the board, and I my left hand, leaving my right hand free to write down the communications as we receive them. For a long time, also, we never could get any intelligible communication, unless Mrs. D. kept her eyes on the letters. Within these last few weeks, however, for the first time, I obtained one while she was purposely looking out of the window. Observing this, I sat down with her husband at the board, and we received a communication, though neither of us could ever before this time get the board to move, unless Mrs. D.'s hand was on it along with ours. In order still farther to satisfy my mind that the Spirits, at least in Mrs. D.'s case, did not act on the muscles of the medium, I contrived another machine, the movements of which, requiring more power, would depend, as may be supposed, chiefly on the muscular power of the mediums. This machine is simply an upright stand, with a spiral brass spring in the center, and with a transverse handle sliding over it, and placed horizontally, for the hands of the medium to rest upon. On the top of the stand is placed a dial, with letters of the alphabet. A string is tied to the upper end of the spiral spring, and then passes over a pulley which carries a hand to point to the letters, and the other end is tied to the cross handle. When the hands of the medium press this handle downward, extending the spring, the hand turns round to the different letters, and when the hands are raised the spring contracts, and turns the hand round in the opposite direction. This machine, however, *was not moved at all*, though, on the supposition of any deception being attempted, there would be as little chance of detection as in the other.

While speaking of these machines, I may mention another one I contrived on a somewhat different principle, having the object of portability chiefly in view at the time, as my wife and I were starting for a bathing place near Portland, where, as she had recently become a medium, we expected to have many communications from the Spirits. This machine was simply a piece of pine wood, twenty inches long, with two wheels placed one before the other, in a mortice in it, the wheels being nearly five inches in diameter. The letters of the alphabet were pasted on the edge of the right-hand wheel, so that when the machine rolled from side to side on the table, the communication would

be spelled out by a fixed finger hand or pointer. So little power was required to move this very simple machine, that I did not entertain the slightest doubt of its performances when held in my wife's hands, or in hers and mine together. As it turned out, however, we were utterly disappointed in our expectations, as the machine would not even begin to move under Spirit-influence. This I consider an almost unanswerable argument for the spiritual origin of the communications received in a similar manner. The non-compliance with certain necessary conditions, was probably the cause of the failure. Perhaps the hands were removed too far from the table, in consequence of the large diameter of the wheels. I intend, however, to make farther experiments, to illustrate the mechanical difficulty in this case, if it be mechanical.

As in your late letter to Mr. Brittan, of New York, you make no mention of a book entitled, "Spiritualism Scientifically Demonstrated," by Dr. Hare, Professor of Chemistry in the University of Philadelphia, I suppose you have not yet seen it. Among a number of ingenious machines invented by the Professor, he gives an engraving of one which, from the principle on which it is constructed, is well calculated to show that the medium could not produce any motion in the machine, even did she desire to do so. He had a light, narrow table, running upon four wheels or castors. A pulley turning on an axis, with a hand to point to the letters arranged on a circular card or dial, was secured by a thumb-screw to the edge of the table. A band was passed round a grooved wheel on one of the feet of the table, and round the pulley on the edge of the table. Thus, as the light table rolled along the floor, under the hands of the medium, the index hand turned round, and pointed to the letters. The Professor first got communications while the eyes of the medium could perceive the letters. Then he turned the card round, so that she could not see them. Still he obtained communications as before; but the objection remained, that by means of clairvoyance the medium might see the letters. In order to meet this objection, he had a little carriage made, which ran upon castors and placed it on the table. Upon this little carriage the hands of the medium were placed. Thus she could not see the letters, and could only move the little carriage, but could not move the table on which it rolled, by any muscular power she could exert. In spite of all these difficulties, the table was moved, and communications spelled out as before, which could only have been done by some other power or intelligence than that of the medium.

The argument derived from these experiments, appears to be unanswerable. The spirit in which I entered on my investigations into this subject, has been, invariably to comply with all known conditions, and in doing so, to be sure about the *facts*. In this way I have obtained manifestations, when, by pursuing a different course, I would probably have obtained few or none. I have seen too much of the Spirits to believe that we can command or control them. On the contrary, I have often found that we were perfectly powerless in obtaining even some of the

common physical manifestations, when, in order to convince skeptics, we were most anxious to obtain them.

Though, as already stated, several of the communications are false or unreliable, a number of those we received were of a very different character, and we could generally know the source from which they came, by their peculiar style. The Spirits often assume the names of other Spirits, and give us communications, generally of a religious or moral character, in the character of the Spirit personated, displaying considerable knowledge of our family matters, and feelings of the moment, obtained, no doubt, by reading our own thoughts. However, their ignorance on some matters, which must be well known to the individual personated, soon betrays them. When communications come unexpectedly, from persons you may not be thinking of at the time, and at places where you are not known, they may generally be considered more reliable.

As an instance of this, I will give you a short communication I received through a medium, Mrs. Swain, at Toronto, where I was very little known at the time. In 1844 I lost a very dear and promising boy, who was drowned at Belleville. He was not quite six years of age. I often expressed an anxious desire to Mrs. D. to receive some communication from him, but without success. Had Mrs. D.'s mind or will had any power in the matter, I should certainly have been gratified in my desire, as she loved the child, and was anxious to assist me in procuring the communication. Two of my poor boy's elder brothers had been fishing from a wharf in Belleville, and had caught a great many fish, when their younger brother Johnny strung them on a twig, and ran off with the prize, to show to his mother, while his brothers were busy winding up their lines. They suddenly missed him, and giving the alarm, after a long search I found his body in a hole in the wooden wharf, from which two or three planks had been removed. He had no doubt gone down to a cross-beam to wash the bundle of fish, and had lost his balance.

While on a visit to a married daughter in Toronto, November 29, 1856, I accompanied a friend, Mr. B., to the house of Mrs. Swain, the spiritual medium. We sat down at a square table, Mr. B. and I on one side, Mrs. Swain on our left, and her husband opposite to her—the fourth side, opposite to Mr. B. and me, being occupied by a gentleman who was a stranger to us. I had never seen the medium or her husband before to my knowledge. Mrs. Swain is a tipping and writing medium. The strange gentleman first took the card containing the alphabet as soon as the tipping commenced, expecting to get a communication from some deceased relative, when the following words were spelled out, as he pointed to the letters on the card:

"My dear father, I am here; talk to me."

The tipping suddenly ceasing, the gentleman asked the Spirit if some other person should take the alphabet? Three tips for "yes." On pointing to each of us in succession, one tip for "no" was given, until my turn came, when the table tipped three times for "yes." I took the card, when the communication was immediately continued.

"Don't you remember when I went down into the water? I am your little boy. D—d (his next elder brother, the other being in California) must remember. Tell my dear mother that I am often with her."

This was the way he used to spell his name, as he was just beginning to write when he died. After receiving this communication, I mentioned the circumstances attending his death, and when I stated my belief that he had "gone down" to wash the fish, the table tipped violently three times for "yes."

From a number of communications received at different times through Mrs. D. and myself, I select a few which seem best calculated to illustrate the subject, and to remove the doubts of skeptics, and not from containing anything remarkable in themselves.

One day "Henry W—s" was spelled out. He was a fine boy, who lived a few doors from my house. He was very like a boy of mine, Robert; and I remembered speaking to him as he was driving past my house in a carriage like mine, but did not recollect what I had said to him. I asked the Spirit: "Henry, do you remember my calling to you when you were driving toward Belleville; and what did I say to you?" "Yes; you told me dear M—, that the door of the stable was locked." "Who did I take you for?" "You took me for Robert." "Did any of my family go to your funeral?" "Robert." I had quite forgotten the conversation on the road, and Mrs. D. knew nothing of it. On going home I met Robert, and asked

him if Henry W—s had ever mentioned what I said to him when he was driving into town? "Yes, papa, he laughed about your mistaking him for me, and said you told him something about the stable door being locked; for you remember we had no man-servant at the time?"

"Robert W—s" (a cousin of the above H. W—s) was spelled out a few days afterward. Not knowing well what to ask as test, I said, "Who did you meet first in the Spirit-world?" "Sophia, my grandmother." This short communication is particularly remarkable, because neither Mrs. D., the medium, nor I, knew his grandmother's name, nor anything about her. We afterward ascertained from Mrs. W—s, the mother of Henry W—s, that the name was correct. On the 24th March, 1857, we received the following from a very worthy Methodist minister, a relative of Mrs. D.

"Avail yourselves of every opportunity to communicate with the Spirits. You ought to all make yourselves sure before you yield to your convictions. You are among those who will be your friends. Fear not what is coming. Inquire of my father, ye to whom I speak. You will trust in him." (We were talking of forming a spiritual circle.) "Coming together, my dear friends, convince yourselves before you begin any circle. Commence with communications when I advise you." (To me:) "You are a medium. You begin to be developed, and you will be awakened to the truth of Spiritualism. Acquire all the knowledge you can, and be certain about circles being regular in their attendance. You are among good Spirits. Fear, dear friends, always gives your communications doubt, and bad Spirits will always endeavor to control you, and make you doubtful about the truth. Dear friends, you are being guided by good Spirits. You never ought to despair. You desire to learn God in reality, dear friends. You are children of Nature, and God's own children. Christ was the best of men, and he died for you all, that all might believe in the immortality of the soul, and be saved; and you are your own judge concerning punishment. It all depends upon your own conduct."

"Was Christ equal to God?" "No."

"Was he then a mere man, born of a human father and mother?" "Yes."

"Was he capable of committing sin?" "Prayer and watching saved him from being tempted."

I was making some remarks on this subject to Mrs. D., when the Spirit continued:

"You are right about Christ and God, and you are right about the Bible. It was not inspired altogether. You are safe in your belief. You are beyond all danger of being laughed at by common people, and very soon it will be believed by all. Be your own lantern, and your own guide. You must be guided by the laws of Nature. D. P."

March, 1857.—Communication to me at Mrs. D.'s. I was expressing an ardent desire to become developed as a medium.

"Few can at all times be your guide. You are too energetic. I will wait you hopefully, and you must live in hope. You, by giving proper attention to it, will make converts to Spiritualism. With your desire, communications will be made to convince your friends that Spiritualism is true. You will not convince your friend, Mr. R." (a friend I had just been talking of to Mrs. D.), "until you see him and converse with him. J. H."

As I do not wish to be tiresome, I shall pass over a number of communications I have received at different times, which are chiefly of a personal nature, and therefore uninteresting to others. I shall in this place merely give one short communication which *professed* to come from a brother who died in India more than thirty years ago, and whom I had not seen since I was a boy.

"Thomas M." When did you die? "In 1830."

"At what place?" "Cawnpore."

Both of these answers were wrong; but though otherwise unworthy of attention, there is this remarkable about the answers, viz.: that at the time I was under the impression that he had died at Cawnpore, where he long held an important civil office under the Colonial Government. But on referring to an Indian newspaper, giving a long account of his death and services, I found that he died, not at Cawnpore, but at Calpee, on the 27th April, 1824. Now, as Spirits often answer *mental* questions correctly, it is obvious that in this case some deceiving Spirit simply read my mind as to the *place*, and *guessed* at the *date*, which I did not recollect at the time.

I shall now proceed to give an account of several remarkable physical manifestations I have witnessed in different places.

During a short tour in the United States during the summer of 1856, I visited Mrs. Fox and her daughters Kate and Margaretta, who have resided in New York since 1848. I met Kate at the office of the *Christian Spiritualist* in Broadway, and she invited me to spend the evening with the family at their private residence in the eastern part of the city. Margaretta, like Kate, is a rapping medium. While conversing with Kate before tea, the Spirits frequently rapped on the floor all round us in approval of what either of us happened to say on the subject of Spiritualism. These raps came at uncertain points on all sides—on the floor, and on the partitions of the room, as if to defy all suspicion of mechanical contrivance.

After several ladies and a gentleman came in by appointment, in order to form a circle for the physical manifestations, as they are called—though it is hard to draw the line between the different manifestations of Spirit-power, as all the physical ones I have witnessed, table-turning perhaps excepted, are accompanied by intelligence of some kind—we took our places at a large oval table, on which we placed our hands. Our circle consisted of nine persons. One of the ladies was Mrs. Sweet, the speaking medium; so there were three mediums present. A large hand-bell, weighing several pounds, was placed directly under the center of the table upon the floor. Kate Fox sat down beside me, and placed both her feet on my right foot, where they remained during the sitting. The gas-lights were burning brightly, and I could see no possibility of deception, had such been attempted. After sitting about two or three minutes with all our hands on the table, one of the company requested the Spirits to strike the bell-handle against the center of the table, which was immediately done with a blow that made the table jump. I then requested the Spirits to place the bell in my left hand, while I held it under the edge of the table. The handle of the bell was immediately and gently introduced into the palm of my hand. Holding it thus, I thrust it down below the table as far as I could reach, and pulled it up again several times; and I distinctly felt the bell taken from me by something like the power of a human hand with human intelligence, as it instantly yielded to me when I wished to draw the bell up to the edge of the table, and obviously assisted in raising it. Lastly, I pulled it up to the edge of the table, and suddenly opening my fingers, fully expected that the heavy bell would fall to the floor; but it did not. During these motions I did not say a word of my intentions.

The bell was then handed under the table to each of the party in succession, no hand being below the table but the one which received it. It then occurred to me to ask for one more test. I asked if the Spirits would unbutton the leather strap which held my trowsers under my boot. Something like human fingers tried again and again to undo the buttons, but without success. Something feeling like a finger and thumb were then thrust between the strap and the boot, and once my foot and leg were pulled violently by the lower part of the trowsers, several inches to the right side, in order to favor the operation. The oval shape of the large and broad table was quite unfavorable to any deception, as well as the bright light of the gas. No foot could have done what I felt, and every hand was on the table. I am certain I was not deceived; nor do I believe that deception was ever thought of, or necessary, in order to do what was done.

I regret that I could not prolong my stay at New York in order to witness some more manifestations of this description. Strange to say, I found an extraordinary amount of incredulity on this subject even in New York, where any one may witness what I did, and much more.

The following remarkable manifestations came under my own immediate notice during several months in this town. My friend, Mr. T—, already mentioned, was a believer in Spiritualism from his knowledge of the respectability of many of the Spiritualists of the United States, though at the time I now refer to he had seen but little of the manifestations. Being both equally interested in the subject, we often wished to have a good medium in our immediate vicinity, where we could investigate the matter in a more satisfactory manner. As chance would have it, Mrs. T. had hired two Scotch girls, sisters, as house-servants, neither of whom knew anything about Spiritualism, having been only twelve months in the colony. Much of what I have now to relate is upon the authority of Mr. and Mrs. T., both of whom are persons of unquestionable veracity. A large portion of the manifestations at their house were, however, witnessed by my wife and myself and several others of my family—as Mrs. T. invariably dispatched a servant for me when anything notable took place.

One morning about daybreak, Mr. T. was awakened by three distinct raps on the partition of his bed-room, which in a few minutes were repeated. This was the first intimation the family had of there being a medium in their house. A few nights afterward, Mr. and Mrs. T. were alarmed by a loud scream from the bed-room occupied by the two sisters, and the exclamation, "In the name of God, what do you want?" Lighting a candle Mr. T. went to the girl's room, where he found Mary, the elder sister, in violent convulsions, supported in the bed by her sister Annie. When she came to herself, she said that she saw a pale

light, resembling that of the moon, spreading from one corner of the room, in the midst of which she saw the figure of a man, whose appearance she minutely described as being of the same height as Mr. T., but stouter. But she only saw the upper part of the figure distinctly. The figure seemed to float forward toward her, which occasioned her fright and exclamation of alarm. Annie said she saw the light before her sister observed it, but no figure, and knowing how nervous her sister was, she did not call her attention to it, until Mary asked her if she did not see a man standing in the corner, and Mary's description of the figure suggested the idea of Mr. R., the former owner of the house, who died a few months previously, in Scotland, but whom neither of the sisters have ever seen.

From this time the raps followed Mary through the house, and wherever she went. Still she had not the slightest idea that she was a medium, and only thought the house was haunted by some unquiet Spirit. I should mention that Mary, as I learned from her sister, is one of those persons who are continually seeing visions; that, in short, she possesses the "second-sight." In two instances Mary told us she saw large funerals passing along the road from Belleville past our houses, which literally came to pass within a week or two afterward. I have no personal knowledge of "second-sight," but you will no doubt recollect what is said respecting it in the Highlands of Scotland, that a person in company with a seer does not see the vision until the seer touch him. Now, in the physical manifestations, contact, such as joining hands, or laying the hands on the table, is in most cases essential to their exhibition. I am therefore more inclined to think that "animal magnetism," "table-turning," "Spirit-rapping," "second-sight," and "Spirit-seeing, etc., etc., are only portions of one great science, still in its early infancy, and which will yet establish the connecting link between spirit and what is called matter.

Be this as it may, the Spirits in Mrs. T.'s house were determined to attract attention. One morning, just after the breakfasts had been removed, after shutting the doors of the room, Mrs. T. went up stairs with her children. Mr. T. had just left the house to go to his office in town, and Mary was washing the dishes in the next room, and singing, as usual, when Mrs. T. heard a loud crash in the breakfast-room. She ran down stairs and met Mary also in great alarm, coming from the room where she was at work. On entering the breakfast-room together, they found the large heavy dining-table thrown behind the stove, with its legs in the air, in a manner that could not have been done so instantaneously by any two men. It was done so suddenly that Mrs. T. was able to call back Mr. T., who had not got a hundred yards from the house. There was no person but Mary in the room next to the breakfast-room at the time.

It would be an endless task to relate all the cantraps of the Spirits. I shall merely mention a few of them. Mrs. T. showed me a billet of wood which was conveyed from the yard into a cupboard, the key of which she always kept in her pocket. Small articles were frequently conveyed through the air in the sight of the whole family, from one part of the sitting room to another, without any visible agency. The handles of the doors would be returned in rapid succession, and doors would be violently shut after Mrs. T. had just passed through them. On one occasion going into the dining-room with Mary, they saw the large dining-table rise up about two feet in the air without contact of any kind. On another occasion, when my family were invited to Mrs. T.'s, we sat round the dining-table with Mary, the medium. While her hands were on it, the table would slide along the carpeted floor five or six feet backward or forward as requested. Mr. T. got on the top of the table with his son, a boy of twelve years of age. Still it moved along the floor as easily as before, and would sometimes jump up on one side, the additional weight seemingly making the difference in the freedom of the motion. To satisfy myself still farther, I proposed that we should all stand up several inches back from the table, and I stood beside Mary to see that she did not shove the table with her hands. I then placed my hands on the table, and told Mary to place her hands on mine. I barely felt the touch of her hands, yet the table moved about and jumped up as before. I then placed the little finger of my right hand on the table, and brought the little finger of my left hand into contact with the thumb of my right hand. Mr. and Mrs. T. applied their extended hands in the same manner to mine, thus forming a connected chain of hands rising above the table. I then told Mary to touch the uppermost hand, when the side of the table under our

hands jumped up violently, several inches above the floor. I then requested the whole party, the medium included, to join hands over the table for a minute or two; then separating our hands, and holding them about six inches above the table, it jumped up several times, without any contact whatever. We repeated this experiment several times, with the same result. Several times afterward, however, we failed in obtaining this manifestation, when we were most anxious to do so, in order to satisfy some of our skeptical friends. After the arrival of some relatives of Mr. and Mrs. T.'s, on a visit, the disturbances were renewed with increased violence, as if there were an accession of power. One evening, after dinner, the family had retired to the drawing-room, leaving a candle burning on the dining-table which had been lengthened out by two end pieces. They had left the room only a minute or two, when, hearing a loud noise, they ran to ascertain the cause of the disturbance, when they found the long table standing on one of its ends, and the candle, still burning, standing on one of the legs near the ceiling. A day or two afterward, they found it standing on its end in the same manner, with two chairs suspended on the legs. It was left standing in this position for Mr. T. to see it when he should come home from his office. A little while afterward, while Mrs. T.'s son was playing on the verandah, opposite the window of the room, he happened to look through the window at the table, when it suddenly came down on its legs, and the two chairs at the same instant flew to their places against the wall. In the room next to the dining-room, a narrow table was placed across the chimney-board, where Mary generally washed the dishes and tea-things, and here the raps were louder than in any other part of the house. At first we used to hold communion with the Spirits, standing, with our hands on this table. The raps that came through Mary's mediumship were somewhat different from those of the "Fox girls," which sounded exactly as if the top of the table were struck by human knuckles. With Mary they seldom came on the table, but on the bricks of the chimney, in the ground below our feet, or on the chimney-board. The remarkable variety of the sounds produced by the Spirits, is, indeed, strong proof of their being genuine. Sometimes such violent blows were struck on the chimney-board, even when we stood some feet back from it, that the medium and her sister Annie would run away in a fright. As it might be supposed that the chimney afforded an opportunity for imposition, I always removed the table in front of it, and examined the chimney, though it was too shallow to conceal any human creature. It is remarkable that, at first, a certain degree of darkness seemed to favor these demonstrations, as the raps were louder and the movements of heavy tables were more violent when the room was partially darkened. We found also that there was something in Mr. T.'s organization or presence, which interfered with the rapping, for as he approached the table or the medium, the sounds became gradually fainter, and became louder again when he left the room. At this chimney-board I received the first intelligent communication from what professed to be the Spirit of Mr. R., the former owner of the house, with whom I was well acquainted. We were told by the raps that it was Mr. R. who appeared to Mary when she went into convulsions. After getting some communications in the back room, partially darkened, I asked the Spirit if he would not communicate with us in the dining-room, with the candles lit? "Yes," was rapped out. When we moved into the dining-room, the Spirit communicated quite freely. The raps in this room generally came first on the partition wall, and then sounded as if they were produced deep in the ground below the house, and seemed constantly to change their locality. All the communications we received from this Spirit, were intelligent, and showed an intimate knowledge of his family matters, and of the character of various persons known to us both. A few evenings before the departure of Mr. T.'s visitors, it had been arranged that they would have a sitting with the Spirits and Mary, the next evening. But something came in the way, and the engagement was forgotten until the ladies were retiring for the night. A bell wire passed through the room in which the visitors slept, connected with the bell which hung in Mary's room. The ladies saw the wire pulled down, as if by an invisible hand in their room, where there was no bell-pull. At the same time they heard the bell ring in Mary's room, which was next to theirs. Mary was already in bed, where she was annoyed with loud raps and the ringing of the bell. The whole family were now assembled in Mary's room, where they saw the bed raised up several times under her. Calling the alphabet, on being asked what they wanted, the Spirits told Mary to get up, for she had not kept her promise, and to go down stairs to receive a communication. Mary immediately got up, and went down stairs with the family. On sitting down at the table, the Spirits rapped out, "Now, Mary, go to bed, but don't deceive us in this way again."

(To be Continued.)

## SPIRITUAL LYCEUM AND CONFERENCE.

### NEW YORK CONFERENCE—SESSION OF APRIL 27.

Dr. GRAY, as Chairman of the Committee selected at a previous session to draw up a plan of operations for the ensuing year, submitted the following report for the consideration of the Conference:

#### THE NEW YORK SPIRITUAL LYCEUM.

The objects to be obtained are: The study of human progress, and the scientific consideration and application of the laws and means of personal and general development.

The course of action proposed for the present is—

I.—A series of lectures to be delivered at the rooms of the Lyceum on Sundays, to commence at 3 P. M. At the close of the address, the lecturer will be expected to preside, and lead in a conversation of an hour, or an hour and a half, on the topics embraced in the lecture.

II.—In the absence of a lecturer, the conversation to be on some subject chosen by common consent, and the same to be presided over by the person suggesting the chosen topic.

III.—A Conference or Session to be held at the Lyceum Rooms, one evening in each week, from 7½ to 9½ o'clock. The topics treated to be selected by a committee, and arranged in an efficient series for the purpose of being printed for the use of members and their friends.

IV.—As these sessions are chiefly held for the consideration of the phenomena of soul or Spirit manifestations, and for the propagation of the great science of psychology, in accordance with which they necessarily occur, it is desirable that a careful abstract of the proceedings of this body should be prepared for publication in the spiritual periodicals, and such of the secular journals as may be willing to notice them, and therefore your Committee recommend the employment of a suitable Curator of the transactions of the Lyceum, who shall be compensated for the time and expense involved in the making of said reports for the use of the public Press.

JOHN F. GRAY, M. D.,  
R. T. HALLOCK, M. D., } Committee.  
K. LEVY.

The distinctive points involved in the Report called forth some excellent remarks, both approbative and suggestive, from Charles Partridge, Andrew Jackson Davis, Mr. Jones, Mr. Bartholo and others, but as the general reader might not be interested in the mere details of what may be called a business discussion, we omit our usual report of the addresses.

During the evening, Dr. Gray read a paper from Mr. C. H. Neman, in relation to an apparition seen by the writer when a boy. We give the story in full, as narrated by Mr. N.:

One fine afternoon in the summer of 1824, the writer, then living in Doeblin, Saxony, took a walk to the country, with his parents, and when about two miles from the town, his mother expressed a desire to visit a fine grove of trees which stood some distance from the main road. This grove was very tastefully arranged, something like our Elysian Fields at Hoboken, only more artistically laid out, and more ornamental in appearance. Beautiful, however, as the place was, there seemed to be no one but ourselves to enjoy its rich and varied scenery. The place looked forsaken, the paths appeared to have been untrodden for years, and no sound was heard save the singing of birds and the sighing of the wind among the trees. My parents sat down to rest in an arbor, wherein stood a round stone table, while I, going farther on, soon found myself standing behind a large hedge, which was so thickly grown as not to be easily seen through. On looking toward one end of the hedge, to my utter astonishment I saw distinctly a large bag standing on one end, and inside of it a man. The bag, which was twelve feet from me and two feet from the hedge, seemed so thin that I could see plainly through it, and observed the man looking intently on me. I screamed lustily, and my parents coming to me in haste, inquired the cause of my outcry. On telling my story, my father told me to point out the precise spot where the figure had stood. I did so, but our farther search was in vain, we saw nothing more of the mysterious bag. On returning homeward I noticed that my father looked very serious, and on my mother questioning him, he told her, (she not being a native of that district, and knowing nothing of its legends), that there was an old story current in the neighborhood, that many years before, a person by the name of Haman had been bound in a bag and left to perish, near or at the place where I saw the apparition, and this fact being generally believed in the district, was the cause of the grove's not being visited by the citizens. I subsequently learned, after I had grown to manhood, that many years ago the Haman family consisted of two brothers, who lived in the old fashioned mansion which was still standing when I left Doeblin. There were then two statues on the building, representing the two brothers; one laughing and the other weeping. These brothers not being able to otherwise satisfactorily divide their patronage, determined to settle the affair by risking their fortune on a game of nincpins, the winner to retain the whole amount in dispute. The loser, it is said, could not rest satisfied, and his conduct in the house was so turbulent that his brother, with the aid of the *Sarfrichter*, had him tied in a bag and conveyed to the woods, where he was left to die, as before stated.

In the year 1823, it was currently reported the Spirit made a visit to the old mansion. A large tree had been cut down in the grove, and taken into town on a truck. As it passed Haman's house, several persons who were in the street distinctly saw a Spirit sitting on the butt of the tree, and when it reached the door, the specter jumped off and went into the house.

The last of this singular family in my time was an unmarried man who, with one male and one female servant, occupied the dreary old mansion. When he changed his help, he warned the new comer to beware of going near a certain iron door which led into a private room, and it invariably happened that whoever neglected this caution, and was led by carelessness or curiosity to go near the said door, was saluted with a stunning slap in the face by an invisible hand.

In 1850, the old man departed this life, and by his will the ancient house was torn down, and with its disappearance has faded the recollection of the specter Haman, and I am informed that the beautiful grove is haunted no more except by such spirits in the body as flock there to enjoy the grateful breezes of the summer time.

Adjourned.

J. W. C.



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## SPIRITUALISM PRACTICALLY CONSIDERED.

A LECTURE IN DODWORTH'S ACADEMY, BY DR. R. T. HALLOCK.

[CONTINUED FROM LAST WEEK.]

NOTE.—The Doctor read Matthew, XI chapter, by way of introduction to his lecture, which chapter he would respectfully commend to the earnest attention of the reader, for the reason that it fully indorses the practical superiority of THINGS over words, claimed by the lecture itself, and also because, being read in the light of modern Spiritualism, it will be found to contain certain jewels of great value, not heretofore discovered.

That the class of questions whence our sample is taken should have remained for centuries unanswered in a world which so long ago found out that the square of the longest side of a right angle triangle was equivalent to the sum of the squares of its remaining sides is suggestive of serious consideration. That man, unaided by seer or prophet, should be able to write a multiplication table which will stand forever, and with a whole legion of seers, infallible books, and speaking mediums to help him, should not be able to make a creed that will last a hundred years—that Jew and Greek and Turk should hail his steam engine with joy, and turn up their sacred noses in superlative disgust at his religion, is provocative of query as to the wherefore. One would naturally think that, in a universe of infinite resources, it would not be in the combined power of its minor propositions to so exhaust the arcana of demonstration as to leave all its major problems to the tender mercy of Popes and seers, books and Bishops. That man, as a merchant, should be able to ascertain to a dollar what goods will pay best in the united kingdoms of Great Britain, Ireland and Scotland, and man, as a Christian, not be able to say with any certainty whatever what treasure can be laid up in heaven, looks like conceding to Mammon that which of right belongs to God.

Let us be practical. Should a man make a pilgrimage to Mecca? Yes.

Your proof? *A Prophet.*

Should he stay at home instead, and deepen his faith in original sin, particular election, infant damnation, and the Trinity? Yes.

Your proof? *A Geneva Priest.*

Should circumcision and the seventh day, new moons, meats and drinks, and divers baptisms, be observed? Yes.

Your proof? *Moses.*

Are they the merest beggarly trash? Yes.

Proof? *Paul.*

Should we eat codfish for forty days, in honor of the devil's protracted effort to convert Jesus of Nazareth to his religion? Yes.

Proof? *The Pope.*

May I reject codfish with entire safety, and eat tripe if I choose, on a Friday? Yes.

Proof? *The Evangelical ministry.*

Or, as it is asserted by the old church with the new hat, must I accept a Jew as the *one-third part of God*, and the *interior sense* of certain scraps of Jewish literature as the all of celestial wisdom, in order to be able, after I get fairly settled in kingdom come, to tell a *bat* from a *bird*, an *owl* from a philosopher, a noisome stench from a sweet perfume, or the song of an angel from the bray of a jack-ass? Yes.

Proof? *A speaking-medium.*

Here we are, you see, with as much authority on one side of the fence as on the other. Yes.

And here we are in this nineteenth century, with our steamships and telegraphs, our chemistry and multiplication table, and these are the *proofs* upon which we rest those mightier problems that range so high above them all. Shall the tabernacle of physical science rest upon demonstration, and the temple of spiritual truth stand on perpetual conjecture? Are we to be forever defrauded of all certainty, where we most need it? Is the universal longing to know for ourselves, to receive for its final answer, a man to tell us? Not so! not so! Man never asked a question that God had not the answer ready for him beforehand. But instead of asking him, who giveth so liberally and without upbraiding, when he wants to know, he runs to his Pope. He takes it for granted, having been so informed, that God never has anything to say to people unless they are upon their knees; and then only in badly translated Greek, and worse understood Hebrew, and both still more confounded by the illustrative commentaries of the consecrated mouth-piece. The Christian sects verily believe, as the all-important article of their faith, that the word of God is *copy-righted*, and the whole

edition exhausted. The *Christian Spiritualist* thinks he can *hail the Infinite* now and then on his *own* account, through the right kind of a speaking-trumpet, and that for *four shillings* he can buy a thorough test of the truth of his answer at the counter of the American Bible Society. And this is the shining proof he offers us of his progress in supernal wisdom, and of his practicality as a world reformer.

Think of it! The only word of God, or the only infallible test of divine truth, done on paper and knocked down to the lowest bidder by an auctioneer! A child dependent on printers and speaking machines to understand his father and mother! Who ever heard a cow address her calf in English? Who ever thought of employing an interpreter to translate and expound to her little charge, what she says? No expounder can thrust his presence between that young bovine and its source of being, but to "darken council by words without knowledge." That mother's love is too potent for mere sound; by a magnetic *thrill* she *inspires* her offspring with the love and wisdom of her own nature; and shall a calf enjoy what a man can not?

As of old, those who wished to hear the "Sermon on the Mount," had to leave the church, and sit themselves quietly down before the preacher, in the open air, so, to-day, those who would hear God's voice, must leave the temples of their own construction, however sacred, and enter the temple of the eternal one, who speaks in *things*, not words, and is heard only in the "silence of all flesh." This is why the student of Spiritualism is deemed impractical—he makes no noise. Himself and his fellow men have been so long tossed on the sea of conjecture, he would feign find soundings and an anchorage for himself and them. Like the merchant, he would take an account of stock to ascertain what he has in real value, before he ventures to extend his efforts, or to engage in new enterprises. He is a student of the gospel of fact, and though he may learn slowly, he advances surely. He may not have gotten much beyond his multiplication table, but that once committed, he will never have to renounce, and he will never be ashamed of it. He, too, has found God and eternal life, not by quoting books, and Popes, and councils, but through his observation of facts, through his mathematics, through that which man can only *know*, and *God alone can do*. The God he demonstrates is not outside of infinite space, but most emphatically *within* it. He is not the authoritative and capricious ruler of the Jews, but the *supreme being* and continent of use, wherein all the lines of causation center—the eternal and universal Father—the pulsations of whose heart are the laws of the universe.

Man, by authority of this gospel, is not capriciously mirrored into being, with a big snake in the bushes to curse him and all his posterity forever; he is born of *law*. The student reads his *history* in this book of God, back to the rock that bands the globe helives on, and his *reality* in God himself. He ascends to the demonstration of immortality, on the wings of natural law, to find immortality itself reposing in the *bosom* of law. Law everywhere, certainly *infinite*; irresponsible authority *nowhere*. The law that links man to the worm, allies him also to the angels; that which makes him mortal makes him also immortal, and there he stands revealed to the outer consciousness of the student, the apex of the grand pyramid of phenomenality—an *incarnate God*!

Seeing that man, whether in the rock, the vegetable, the animal, the flesh, or in the spirit—in all the phases of his history—is a subject of law, and that God is manifest *in* law, and that law, and not authority, is manifest *in* God, it follows of necessity—First, That law, as a complex must accord; that is to say, each manifestation of it must be in unison with every other. And these laws are *seen* to accord, as far as they have yet been observed, either as connecting man in this life to all the planes of manifestation below him, or to the life beyond the present body. We know nothing of man without a body, for we never find him without one—a body existing in space and controlled by laws in harmony with the present life, in both its physical and moral relations. It is not necessary to reason out the logical necessity for this unity of law; it is an observed fact, and receives no strength from reason.

Secondly: It is seen that, of necessity, all duties devolving upon this law-projected child of the Infinite, must be strictly *legal* duties. He may not be told, "Thou shalt not kill," and then be "hewed down like a block of wood," for obeying the law the statute. No mere statute is of any force, simply because it is a statute. This young fledgling from the nest of law, like

every other, is known to be developed, sustained and governed wholly by means of law. He is above all miracle and all caprice. Himself a form of divine use, the *useful* alone is binding upon him. He owes no service, and is under no obligation to God that he does not owe to himself. He is himself a micro-theism, or little God.

Thirdly: The conjectural state of the world up to the last ten years, as to whether man continues to exist beyond the physical body, etc., and the present demonstration of that existence to the physical senses, is the key-stone to the arch of observation, from which we learn that the test of all things is in what they do; and as all the laws or active forces which relate to man, who is their product, are older than his consciousness, and have manifested themselves, firstly, without and around, and lastly, within himself, they furnish, with the foregoing facts of observation, a perfect key to the true theology. I do not say that, by virtue of these facts, we have been put in possession of all theological truth; but I do say that the key which unlocks it has been put into our hand, and that the *door is open*.

Bring before the man who holds it, these empire-splitting and world-convulsing questions which have vexed it so long, and mark what he will do with them. Ask him, Ought I to starve my body to a skeleton, or mutilate any part of it, for the glory of God and the good of my soul? Should I be a Shaker or a Mormon, in my relation to woman? He asks you, Are these practices physiologically and socially right? You answer, *No*. Then they are theologically wrong, and no authority can save them from ultimate disgrace. Physiological, theological, and every other law manifest in nature, must *accord*, if from no other necessity than from this, that they have a *common end*, which is, the *development of man*. With this law of accord, and the fact that all he can know of anything is through its manifestation, he is able to sift the wheat from the chaff of all past and present religious thought. For example, it is asserted that God is love. Very well, then he must have manifested it somewhere, and the student of fact-revealed theology instinctively turns to where the manifestation abounds. The assertion is in the Bible, but the truth itself, and the proof of it, are quite *too big* for any book. It is also said that man should be unselfish. Will that saying stand the test of grown-up truth? In other words, Can we find anything like unselfishness in the realm of fact? We can find nothing else—not a thing that exists for itself alone. In honor, each prefers the other, and lives, either consciously or unconsciously, *for* that other. Not one organ of the human body but acts for the good of the whole. We are told also, that "the wicked shall be turned into hell." These and similar assertions, no matter what may have been their primary signification, are the great bug-bears and scare-crows of the race. Drop them out of the public faith, and you annihilate forever the whole expensive and badly working machinery of salvation. Consider how these words have dogged us like a vampire. By "us," I mean not alone the Methodist or the Presbyterian, but the Spiritualist. All his evil Spirits and his dismal experiences in spiritual intercourse, are born out of these *mighty words*. As God is reported to have said, "Let there be light, and there was light!" these have said, Let there be *darkness*, and there *was darkness*! Then appeared the sea of hell-fire and the dry land of damnation.

But what student of the gospel of observation has yet found it, in any sense the words can be made to signify? Up to the present hour, he has discovered nothing like it, either as a ground-plan in the Divine economy, or as an institution for the benefit of man.

Consider how the good John Murray and his sect have striven to blot out this horrid dogma. Learned and good men, by exposing the errors of popular interpretation, and urging the instincts of natural justice and goodness, have done much to alleviate its miseries; but they battle against word *with* word, and natural justice and goodness still lie prostrate before it, in the solemn faith of millions!

Here is the true test of the practical man—that *he puts no faith in mere words*. He predicates the conditions of the future life as he does the character of men in this life, on what they *do*. Judged by this standard, he has found nothing there as yet that smacks in the least of diabolism. But he does find that codfish, as a means of grace or a passport to the Divine favor, is not held there in very high esteem. "The Apostles' Creed," even, is at a discount. Instead of keeping a *day* holy, they appear to keep *themselves* so, which is worthy of imitation. They are not very particular as to which point of the compass they turn their faces when they *do* their worship. They do not appear to hold bread

or wine in high regard as the religious elements of spiritual pabulum, and they manifestly consider water as much better adapted to washing shirts than to cleansing souls. Hence the observer concludes that diving into a mill-pond after salvation, and going through a routine of galvanic spasms at the beck of a fugleman gratuitously dubbed a *religious teacher*, is not the most scientific method of securing it. Immortality in fact is so different from immortality in faith, that the man of fact is lost in admiration and adoration at the opening vista of its realities.

With these realities for a basis, he gathers practical values innumerable. Among them, he ascertains to a certainty, what before was shrewdly suspected by a few, that haste is not always progress. A dramatic author and actor, in defending his own personation of one of his characters, from a recent newspaper criticism, remarked of the London *fast* man (in a bad sense), that he was proverbially the *slow* man to all outward seeming. This is true of the practical man, in the best sense. God is never in a hurry. Trees are not made bigger by nailing wood about them. A gentleman whom I esteem very highly for his practical tendencies, once upon a time put in operation a plan which had in it more of the external promise of success, than any other slab-nailing process I have yet met with. He made all his *employees*, in addition to their wages, sharers in the profits of their joint labor and capital. He wished to elevate them above the degradation which attaches to hiring industry in this exceedingly genteel and enlightened world, and give them to feel that labor was as respectable and valuable as gold. I think this machine for the elevation of humanity was in operation for about two years; however, I shall be sufficiently correct to point the moral, when I add, that before it finally blew off steam, nearly every dollar of their surplus savings found its way into the comfortable and capacious pouch of the Roman Catholic Church. By this it would appear, that making whistles out of *pig's tails*, though attended with much activity and noise, can scarcely be deemed practical.

He learns, also, why it is that his multiplication table travels all over the globe, and is everywhere honored, while his creed, which came to him direct from God, in his own estimation, the moment it leaves the family circle, is universally hooted at and despised. He sees now why it was that Jesus never dogmatized, but spake in parables, and said, "As a test of the *truth* I utter, behold the *fact*!"

The disciple in *this* school has faith only in what he knows—his trust and confidence keep pace with his experience. He has all the cheerful patience with to-day that he sees God to have, for he sees its *future* in the light of God. His models of work and duty are the revolving worlds of God's universe—the revolving seasons of his year. *He* in his little orbit, and *they* in their mighty sweep, are quite too practical to be in a hurry—too *earnest* to make a noise. The barn-yard fowl, when she drops her egg, may *cackle* the grand achievement to an astonished universe; but this *mighty globe*, with its myriads of beating hearts, moves on as silently and unperceived as the dew drop gathers upon the bosom of a sleeping flower.

#### WHAT IS A "TEST?"

FRIEND PARTRIDGE: ALBANY, April 24, 1858.

There seems to be a great number of Spiritualists throughout the country, and especially those who have recently "indulged a hope" in the spiritual philosophy, who do not comprehend the meaning of the term "test," as applied to Spirit-communications. And for the purpose of drawing out "more light" on the subject, for the benefit of all who need it, I will give you the ideas I often hear advanced, also my own, subject to such corrections as those more advanced may be able to give.

I have often heard remarks like the following: "She is a beautiful test-medium; she was controlled by the Spirit of my mother; she took me by the hand, spoke my name, gave her own, and talked to me beautifully. I don't care about the 'raps' and 'tippings'; they are so tedious. She is influenced to speak the Spirits' names, as readily as they could do it while in the flesh," etc.

Now, this sounds very well to the uninitiated, and they will readily agree that the most expeditious is the best way; but to the more skeptical mind a few "inquiries" are indispensable before having much faith in such tests. First, whether the medium was acquainted with such names, circumstances, etc., and secondly, whether such names and dates are given to strangers (to the mediums), under circumstances which preclude the idea of fore-knowledge on their part.

The experience of the writer has been, that in every instance where such "tests" were given by speaking, the media were acquainted with every circumstance, or *might have been*, and that they were given those only with whom the medium was familiar. Sometimes a Spirit will "take possession" and address a stranger, but the medium's power for "tests" seems to vanish in such cases, as they can not succeed in giving names and dates, unless it be John, Mary, George, or some such uncommon names, without designating the relationship. In the majority of cases, however, the name of John Wesley, Benjamin Franklin, Daniel Webster, or "Red Jacket," will be given as the operator. The immediate relatives of whom you are so anxious to hear, are always absent on some "mission." Not so with our Indian brother Red Jacket, for he is always on hand when called for, and there are scores of mediums in the country who believe that he is *with them nearly all the time*, but we think that in most cases it is *another* Spirit who claims it, and one who has "possession" *all the time*.

A "test," as I understand it, is information obtained through a medium, of a number of facts which the medium could not possibly have known, and I am yet to be convinced that the so-called trance-speaking mediums are "test" mediums in the common acceptance of the term. And we think any spiritualist or journal who is instrumental in giving the impression that they are such, for names, dates, etc., are misrepresenting the facts, either willfully or ignorantly, and are the means of discouraging and weakening the influence of many worthy trance-speakers, of whom similar tests are expected, and when they are not given doubts arise in the minds of some as to the genuineness of the influence.

It will be observed by all who are familiar with the *Banner of Light*, that the main feature of interest which it urges upon Spiritualists for their support is the numerous "test" communications which appear weekly in its columns, *spoken* through a trance-medium, such as we have described; and I think that most of the reasoning Spiritualists will agree with me in the assertion that such communications will not stand the test of "no collusion;" and that no importance whatever should be given to the names and dates attached as tests, but they should be left to stand or fall on their own intrinsic merits as spiritual impressions—the same test which is applied to all trance-speaking. There is evidently something *wrong* in the impressions given by the *Banner* in this respect, and many Spiritualists who have withdrawn their support from other Journals to make room for the *Banner* on account of the "test" department, are beginning to feel uneasy, as they do not make good the vacuum occasioned by the absence of that rational philosophy which they have heretofore received. I can not yet see a philosophy for such sudden changes in mediumistic power, that one who has for years been unable to give tests in names and dates, with frequent assertions from the Spirits that they were not to be used for tests when certain "new arrangements" are made, become wonderful "test mediums" in the "twinkling of an eye." Those *more advanced* may see a law for it, but I can not.

As I understand it, trance-mediums are controlled by Spirits in the same manner and by the same law by which a Spirit in the flesh operates on his subject to entrance or mesmerize. In such cases, we *know* the operator can not cause the subject to speak the exact words, but can give the ideas, expressed, perhaps, beyond the known capacity of the subject. Thus an operator may control his subject to speak on Slavery, Temperance, Religion, etc., but the exact words used he cannot dictate. This is the result of my experience, though it may be different with others. A name may casually be given by trance-mediums which, in itself, is convincing, but the instances are too rare to effect in the least the subject discussed, and though other modes may be "slow" and "tedious," persons wishing "tests" of names, dates, ages, etc., should not expect them from trance-mediums. Such mediums may be instrumental in doing much good in disseminating the truths of the spiritual philosophy, but when they give the impression that they are "test mediums," they insinuate more than they can substantiate by fact, or harmonize with the philosophy of Spirit-control.

I have spoken my views freely, as I think we ought to on all subjects. If I am *wrong*, let some good brother *right* me. If there is anything *wrong* in the developments to which I allude, it should be known, for truth cannot suffer by its exposition.

Yours for truth,

B. L. Y.

#### A SIGNIFICANT FACT.

BROTHER PARTRIDGE:

It is said that straws indicate the course of the wind; so is it that the most trifling incidents of life often declare the characters of men, which in things of greater importance are wholly concealed, even from the individual himself.

Where the consequences are trivial, or there is apparently nothing at stake, men are apt to act out the natural impulses and unrestrained promptings of the heart, without at all examining the nature of those impulses. But if the consequences are to be of a marked character, men pause and consider, and often suppress them altogether. It is only in the so-called trivial actions of men that the character of the governing principles is expressed. I have an incident at hand which aptly illustrates this fact, and I beg leave to relate it.

A friend of mine has been sending a copy of the *TELEGRAPH* to a sister whom he had induced to read it, requesting her to preserve them for farther use. This sister, during a visit of some months at a relative's, continued to receive the paper, and attentively read it. A young man, a member of the family where the sister was visiting, an intelligent, and cultivated, and talented youth, but a Methodist of the strictest sort, doubtless deeming the papers dangerous, and feeling called upon to suppress such "mischievous documents," secretly burned them. Now he would indignantly repel all thoughts of dishonesty, or of appropriating the property of another to his own use, still in his prejudice and fear of Spiritualism, he hesitated not to appropriate the property of another to destruction, property that was valued for more than its equivalent in money—valued for its worth of use. [I mention this circumstance, so trifling in itself, to illustrate the influence of mental and moral servitude to a creed, and the legitimate tendencies of this servitude. He doubtless thought he was doing "God service" in suppressing such "evil and dangerous publications," losing sight of the morality (or immorality), of the means employed in the end to be attained.

Again, he doubtless highly prizes the freedom of the press, and would deprecate all attempts toward its proscription; yet, by destroying those spiritualistic papers, he inadvertently and unconsciously evidenced a disposition to restrain the press when it advocated doctrines and a philosophy not in accordance with his adopted creed; for had he been able he would have burned *all* the books and papers of this particular character.

It is in a thousand such trivial acts as this that is daily seen the same spirit, which, under the fostering care of despotism, builded the inquisition, instituted the torture, and kindled the faggots of persecution. The same spirit is still abroad in the earth, now as then, but bound, and in a degree limited in its operation.

J. T. C.

#### DR. WELLINGTON IN ST. LOUIS.

MR. PARTRIDGE: ST. LOUIS, April 12, 1858.

Allow me to express, through the medium of your valuable paper, the very great pleasure derived from the visit of Dr. O. H. Wellington to our city. We have had many lecturers here this winter, and I shall not stop to draw any comparisons between them, but simply state that Dr. Wellington's manner, his plain and forcible utterance of God's truth, with the simplicity of an earnest and sincere spirit, made a deep impression upon all who heard him.

But the greatest good he accomplished was in conversations in private circles. I cannot but esteem it a privilege that I was enabled to receive Spiritualism from such an expounder. He is a deep thinker, and imparts to his hearers much of his strength, giving out his soul for the good of others, in fearless confidence.

He is about to establish a school, at Jamestown, on Chetauque Lake, in your State, in which physical and moral training will be attended to as the foundation for all intellectual culture. I can not but predict for him unqualified success.

F. B.

#### IN THE BRIGHT SPIRIT-LAND.

MR. PARTRIDGE: BRANCHPORT, YATES Co. N. Y., Feb. 2, 1858.

Dear Sir—Inclosed I send you a few verses that were written through me (as I am something of a writing medium), purporting to be from the Spirit of Susan Somers, which you will please give an insertion in the *TELEGRAPH*, if you consider them worthy. Yours truly,

EPHRAIM JONES.

In the bright Spirit-land far away,  
There is joy for the weary of earth.  
Then hasten, and make no delay,  
But prepare for the heavenly birth.

Then haste to the land of the blest,  
Where sorrow or sin never trod,  
Where the weary in soul find a rest  
In the home of their Father and God.

Then prepare for the land of delight,  
Where sickness or pain never come,  
Where Spirits, in radiance bright,  
Welcome souls to their heavenly home.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 8, 1858.

REMOVAL OF OUR OFFICE.—After the present week, the office of the SPIRITUAL TELEGRAPH will be at 390 Broadway, a few doors above White-street.

#### ANCIENT WITCHCRAFT AND MODERN SPIRITUALISM.

Under this head, we find in the *Saratoga Free Press*, a sermon preached by Rev. B. M. Hall in the Methodist Episcopal Church, Saratoga Springs, March 7, 1858.

The preacher takes for his text 1 Samuel 28 : 7, which reads as follows : "Then Saul said unto his servants, seek me a woman that hath a familiar spirit, that I may go to her and inquire of her."

We do not purpose to re-publish this sermon, but will merely state some of the points made by the preacher, and offer some comments.

The preacher commences with a recital of the case of Saul going to communicate with the Spirit of Samuel through the woman of Endor, and says :

"I believe it has been possible to obtain familiarity with Spirits not human, and to secure their attendance, in such shapes and forms, as may be desired for each special and separate occasion. And I believe it is in the power of non-human Spirits to do many things which are beyond the power of human beings. I believe that the witch of Endor did not, and could not, call Samuel or any other deceased person from his place in the world of Spirits for any purpose whatsoever, and yet I believe that Samuel actually appeared before Saul, and spoke the words which are ascribed to him."

This affirmation presents the question as to how much regard men ought to have for what a preacher utters as his belief. Priests state their beliefs as merchants do the quality and value of their goods, viz. : with less regard to facts—to truth, than to their own pecuniary interests. It is not the interest of the old priesthood to have Spirits communicate with mortals, because this involves a change of creed which would mortify their pride of opinion, or be the ruin of their business. Those who believe Spirits communicate with mortals are rather inclined to call on their Spirit-friends for information respecting the Spirit-realm, than on the priest who has never been there, and knows not the whys and wherefores of his faith, or rather of the doctrines he promulgates ; for we have reason to believe there are many who pursue preaching as a business, who are without faith in the doctrines they proclaim.

Mr. Hall says he "believes it possible to obtain familiarity with Spirits not human." In support of this belief, he refers to Exodus 22 : 18 ; Deuteronomy, 18 ; 2 Chronicles, 33 ; and Micah, 5. The preacher, in endeavoring to prove his assertion, might with equal propriety have continued his reference to Christ's sermon on the mount, his speech on the cross—to articles in the *New York Herald*, Bonner's novel newspaper, or a last year's almanac ; for not a single word is contained in his references which supports the idea of "Spirits not human existing and communicating with mortals." But this is a specious and proper way of proselyting to error, and contributing to the maintenance of a faithless priesthood. It is not expected the hearer or reader will critically examine the references, but if he does, it is supposed he will be overshadowed with priestly authority, and conclude that the preacher is right, though the references do not honor his conclusions.

The belief of this preacher seems to be manufactured for the purpose of diverting his hearers from an examination of modern Spiritualism, and thus staving off the results which must flow from a settled conviction that the Spirits of our relatives and friends communicate with us.

We grant that it might be creditable to humanity if it could be shown that some of the purported spiritual communications recorded in the Old Testament Scriptures, came from "non-human Spirits," but as bad as man has been, and is, in the natural and spiritual worlds, we deprecate the idea of shielding human nature by falsehood, and we equally deprecate the idea of fishing up oracles for to-day out of the putrid pools of ancient superstition.

To the whole law and the whole testimony, we summon the priesthood, and demand a verdict in accordance with human experience. Neither will we allow the living experience of to-day to be sacrificed to a precarious history. To the living law and the living testimony we summon living men. Now, Mr. Hall, give us your experience in spiritual things, and we will judge righteously of your matter. We deny your right to judge us without a knowledge of our experience, or to apply to us your own priestly denunciations, or those of your predecessors.

Our reading of the references of Mr. Hall, and our knowledge of priestly machinations for making proselytes, incline us to the conclusion that certain self-righteous and ambitious men in olden times endeavored to monopolize all the wisdom of the Spirit-realm, and claimed it as a personal glory. To carry out this nefarious purpose, they drove other mediums out of the land, and forbade spiritual intercourse ; and this is the assumed priestly prerogative handed down to the present day, and the same spirit still inspires many of our clergy. They, like the Jews of old, flee to Moses when the living Christ appears with new covenants. Their own duplicity seems to have destroyed their confidence in human perceptions and in integrity. We would gladly avoid impugning men's motives ; we desire to speak kindly ; but we believe the cause of God and humanity demand of us earnest words, and that priests be brought to the "law and the testimony," that truth may prevail and humanity be redeemed.

The law and the testimony confirms our neighbors' expressed belief, that the woman of Endor had not the power to command the obedience of the Spirit of Samuel, in appearing before her. No medium to-day pretends to have the power of so commanding Spirits ; on the contrary, Spirits come and go at will, and often disappoint those who seek them. But it comes with ill grace from our clerical friends to warn people against being deceived by spiritual enunciations, as long so he and others teach at hazard that of which they know nothing. We grant that many like him have carried their sectarian bigotry into the Spirit-world, and may, or do communicate it back to mortals, but it is preposterous to suppose more error exists there than is here weekly taught from our pulpits. Therefore, there is no danger that the sphere of error will be widened through intercourse with Spirits. We predicate this remark, of course, on a repudiation of authority in Spirit or mortal utterances.

The preacher says, the prophecy of Samuel that Israel would the next day fall into the hands of the Philistines, establishes the fact that the Lord's prophet was the one who addressed Saul. If this be so, what becomes of his assertions, that those invisible beings who now communicate with mortals are "non-human Spirits," "demons," "devils," etc. ? Spirits of modern times are constantly prophesying of events in the future which actually transpire ; but rational spiritualists are not so insane or foolish as to consider them special and direct messengers from God, simply because they speak truly of future events, but they rather endeavor to comprehend the law, the natural law, by which these things are done. Notwithstanding we sometimes feel out of patience with the seeming stupidity of our clerical neighbors, we are often constrained to rejoice that they are not with us but against us, since the evils of their devotion to authority would doubtless very much outweigh all the benefits they could confer upon the cause. To attribute absolute authority to modern Spirit enunciations is equally fatal to human growth, as it is to attribute the same to more ancient communications. The proper authority consists in the intrinsic truth of a communication, and not in its mere source ; and it is only the normal duty of Spirits and mortals to utter truth, and they are entitled to no glory or honor as holding any special alliance to God, for doing their duty.

"Satan saw that God was wont to communicate with men by revelations, in various modes, and he seized upon this fact as a means of imposing false and pretended revelations upon men. And here originated the whole herd of false prophets who have deceived the world ! And here also is to be found the root of all the witchcrafts which have been practiced by the union of men and devils."

Here is the testimony of a popular clergyman, Reverend B. M. Hall, stated with all the assurance and sanctity of an eye witness, and the solemnity of the Christian pulpit, and under the awful responsibility involving the destiny of many human souls. Read it, friends ; ponder it well ; while we ask the preacher if he knows the fact of which he affirms—while we ask him if he believes it even—while we ask anybody and everybody if they know it, or believe it, and if so, on what grounds. And we await the evidence.

#### Dr. Adams on Future Punishment.

The Boston *Courier* states that "by invitation of Rev. T. Starr King, pastor of the Hollis-street Unitarian Church, Boston, Rev. Nehemiah Adams, D.D., pastor of the Essex-street Orthodox Church, has repeated, in Dr. King's pulpit, a sermon upon 'the Reasonableness of Future Endless Punishment,' which he had previously delivered to his own society on two occasions. The church was greatly crowded—so much so that every spot of room was occupied fully half an hour before the time for the service to begin, hundreds having previously gone away, unable to gain entrance, as, of course, all who come subsequently were obliged to do." We are glad to see this indication of returning Christian toleration. Much of the popular faith concerning the different localities of heaven and hell, has no better basis than self-righteousness. We often hear people say they should not want to go to heaven if such and such persons are to be there. We have not found that the persons named are much different from those who name them, and we think a little better acquaintance with our neighbors, with an amount of self-examination one-half of that with which we examine to them, will lead to the conclusion that we are not much better than our neighbors after all, and upon the whole that we might properly allow them a corner in heaven with us.

We have often thought that if preachers had more faith in their doctrines, they would have less fear of exchanging pulpits with those who differ with them in religious opinions. We think the interests of humanity would be promoted if the clergy would institute self-examination from this point of observation.

#### A Test.

A few days ago we were favored with a call from the gentleman from Canada who is the author of the "*Record of Spiritual Investigation*," now in course of publication in our columns. Among a great variety of interesting spiritual communications which he showed us as having been received by him, is the following, involving a significant test, which he was kind enough to transcribe from his memorandum, and place in our hands for publication. We see not how any one can rationally imagine it possible for parties totally unacquainted with the facts stated, to have received the same by any mesmeric quickening of the faculties, or any process of sympathetic transference of thought ; and the spiritual theory, it seems to us, is the only one left to explain the phenomena :

April 10, 1858.

"Mrs. M.—MEDIUM.—Wallace Monroe, Adam Gordon, Willie Campbell, were lost in a boat while fishing off the Isle of Skye. We were friends in life, and in death were not separated." Q. "Were you fishermen?" "No, we were gentlemen—so the world called us. Ours was a pleasure party, which, owing to the bad management of Gordon, who upset the boat, ended in death. You do not know us, and the world has forgotten us, but Mrs. McL.—may have heard the old folks talk about the three rash lads who were drowned off the Isle of Skye. We have given you enough to puzzle you for one night. Farewell."

Mrs. McL.—knew nothing of the incident referred to, but on going home she was told by her father that he distinctly remembered hearing of the loss of the "three rash lads," and recollected all their names ; Willie Campbell he knew personally. J. W. DUNBAR MOODIE.

#### A Queer Fact.

A gentleman of this city, whose character for veracity is unimpeachable, has stated to us the following facts : Not long ago, at what is called a "circle," formed for receiving spiritual "manifestations," a communication was given to him in writing, purporting to come from a girl six years old, who gave her name, the time of her decease, etc., and stated to him that her father was living in a certain town in New England, and would be glad to hear from this gentleman, he having been an old friend of his, of whom he had heard nothing in a long time. No person in the room knew that such a girl ever lived, and no person but this gentleman and his wife, knew of her parents at all. He at once directed a letter to the little girl's father, and on Monday showed us the answer just received, confirming the statements made in every particular ! Now, here is a curious fact, well authenticated, and certainly involving a law of mind of which the scientific world is, as yet, in almost, if not total, ignorance.—*Freeport Journal*.

Why do our cotemporaries always shuffle off the solution of these phenomena on the "scientific world ? We should like to know what the able editor of the *Freeport Journal* thinks about it. His opinion would be just as valuable to us as the opinion of the "scientific world." These are words that ring in some ears, but they do not ring out much sense.

#### The Press Concerning the Telegraph.

We can not allow our modesty to stand in the way of giving to our friends some of the clever things said by our cotemporaries :

THE SPIRITUAL TELEGRAPH.—For sound philosophy and a high moral sentiment, there is no publication superior to the SPIRITUAL TELEGRAPH. The principles of which it is the exponent are those which interest every living soul. It is a family paper of the first class, and ably conducted.—*Masonic Mirror and Keystone, Philadelphia*.

SPIRITUAL TELEGRAPH.—The prospectus of this publication will be found among the advertising matter. The TELEGRAPH is the ablest paper of its class in the world. It is uniformly courteous, candid, and free from cant. It has essential merits aside from its peculiar views on the subject of Spiritualism.—*Lyons Republican*.



## JUVENILE ASYLUM.

The report of the New York Juvenile Asylum for the year ending December 31, 1857, is before us. A charter for this institution was granted to twenty-four petitioners (the writer had the honor to be one of the members), on the 30th of June, 1851, for the purposes chiefly set forth in the following extract from the charter:

"The object of this association is to receive and take charge of such children, between the ages of five and fourteen years, as may be voluntarily intrusted to them by their parents or guardians, or committed to their charge by competent authority, and to provide for their support, and to afford them the means of moral, intellectual, and industrial education."

The charter provides for the pecuniary means of the establishment by making it incumbent on those who petition for the charter, to procure, by gratuitous contributions, fifty thousand dollars, to purchase land and erect buildings, and when this sum was procured and placed in bank to the credit of the institution, the Corporation of the City of New York were to duplicate the amount, making a sum total of \$100,000. This was accomplished, and twenty-three acres of land purchased, lying on 175th-street, and along to 178th-street, 10th and 12th Avenues, near High Bridge, in this city. A granite building has been erected in the form of a T, with 150 feet front by 47 feet deep, and a center extending 82 feet by 43 feet—the center being four stories and the wings three stories high. It has been found necessary to raise \$40,000 more, which has been done in the same manner, and a little more grading will complete the asylum and grounds, which have been occupied, however, since the 2d of April, 1856.

There have been, up to December 31, 1857, four thousand one hundred and twelve children committed by magistrates and parents to this institution, many of whom have been indentured to worthy persons in the country, and latterly a large proportion of them in the State of Illinois, in sufficient proximity to facilitate visits to them by members of the Board of Directors, or agents. Some of the children have been given up to their parents, who have furnished evidence of their capability and willingness to take proper care of them.

This institution is not intended as a prison, but as a home for destitute children; and so popular has it already become, that many parents having ungovernable children, voluntarily place them at board for a season under its charge, to be disciplined, and many homeless children have come and asked admission, and have been received and cared for. The good this institution is doing, for the present and future generations, is incalculable. The turning of the current of one life from a bad to a good channel, is immensely important, as it flows on through the ages; and when these are computed by hundreds and thousands, mortal contemplation is lost in the infinitude of good.

The percentage of commitment of children under ten years of age in this city, for the last seven years, is as follows:

In 1851, - - - - 1.01 per ct.	In 1855, - - - - 1.05 per ct.
In 1852, - - - - 1.5 " "	In 1856, - - - - 1.125 " "
In 1853, - - - - 1.5 " "	In 1857, - - - - .775 " "
In 1854, - - - - -	

It may be questionable whether the diminution of the percentage of the last year is attributable to improvement in morals, or laxity and difficulties in our police regulations; but one thing is certain, that the knowledge of the operation of the Juvenile Asylum by profligate parents and guardians of children, tends to break up their mode of living on the beggings and stealings of their children. These old sots must die out; but if the children can be preserved to natural, moral and spiritual fruitions, something will have been done in both ways towards cleansing the human currents of life.

Now that this institution is built up and become popular, if it shall be able to maintain its integrity against bigoted sectarians and designing politicians, we shall be ever grateful for having been permitted to devote a portion of our time and means to so great and permanent a good. To show something of the work before us, we copy the following statement published in the *Journal of Commerce*, under date of May 1, 1858:

## LOST CHILDREN IN HUMAN FORESTS.

Some weeks ago, among the beggars who came into my office in procession during the day, was one, a small boy, with a remarkably good countenance, toward whom we were all of us much moved—so much indeed that we asked his story, and he gave it briefly, in a low voice that seemed to be the result of starvation or of conscious deceit. One of us, however, went the next day and verified it in all its particulars, and since then the boy has been a daily pensioner in the office.

That there are a hundred such cases in the city, no one can doubt; but the publishing of one may induce the public to think more of the misery that lurks in the secret places of the city.

Jerry Driscoll lives in 19 Cherry-street. To-morrow (May 1), his land-

lady (!) will move to 13 Dover-street, and if Jerry pays his board bill, she will take him home; but if he does not, then he is homeless. This boy is nine years old, and has been all winter the head and the support of a family of four. He is the oldest. Dinny is 4. Johnny is 3. Mary is 2, but last week Mary went to a land of abundance by the dark road.

"What did she die of, Jerry?" I asked, when he came to tell me she was dead.

"I don't know, Sir. Doctor came to see her—said she had measles; told me to go to the dispensary. I went and got some medicine; I gave it to her, but she died."

Now, the facts of this family history, so far as I can get at them, are briefly these. Six months or so ago, the father was working as a "long-shoreman, at good wages; the mother was well, and the family lived happily. The mother died. The father fell between a ship and pier, and was maimed for life, and sent to hospital. The family of four children fell into the hands of a woman who, I am disposed to think, is charitable and kind, as far as her means allow. She is poor, but for fifteen cents a day she has all winter given Jerry and his three companions a breakfast, supper, and lodging. This fifteen cents the boy has raised pretty regularly by begging. His face is familiar in some offices. He is modest, timid, and respectful. There is a bravery even in begging; and this boy of nine; a very small fellow of his age, has kept his family alive in this way all winter. The father has been discharged from hospital incurable, and the youngest child is dead. The landlady keeps the surviving four at the same price, and the boy now supports his sick father. Whether the latter is deserving, I am not informed; but that he is sick and helpless, is sufficient for the present.

Here then is a family of four persons, sustained all through this last winter by a boy nine years old! How many similar families there are in New York, no one knows. I have written this merely to illustrate the way of living among the poor in New York.

The infinite pathos of his story of the death of the child Mary last week, the coming of the police officer to carry her body away, and his ignorance of its future history, I can not relate. It seems to me there is no woman's heart in New York but must feel the terrible sorrow of that fate—the death of the child in the night time, in their miserable home, the cold light of the morning shining through the poverty-stricken family, the void that was left when the body was taken away, the ignorance of its place of burial, the total blank which its whole life and death are in memory. But the story needs no comment. God has made of one blood all men; but we do not feel this now as we shall one day, when, as saith the eloquent author of *Euthanasia*, "to have been of one generation, will be like having been of the same family."

April 30, 1858.

If anybody can read this with indifference—yea, without the heart leaping for humanitarian endeavors—let him never name Christianity, and especially Spiritualism. And yet this is a fact existing in a city of gaudy churches, with human beings as thick as pine forests, and in the midst of a boasting religious revival! Shame on endeavors to build up sects, while children suffer and starve in their midst! It is a burlesque on Christ who worked for suffering humanity. Go to work; do anything except form lazy cliques, and importune God to supply the needs your indolence and profligacy create. God works, Christ worked, and all good men work. Don't leave the good your hands, your heart, your head may do, to the glory of another. There is enough for all. Go to work, for God and humanity.

## Spirits Writing Chinese.

The following statement, which recently appeared in the *Boston Evening Gazette*, may be added to the long list of puzzles which are being forced upon the attention of anti-spiritualists of this day. A Chinaman, named Ar Showe, a tea dealer in Boston, informed the *Gazette* that he wrote a letter to his deceased father, and took it to Mr. Mansfield, the writing medium. To preclude the possibility of trick, he kept the letter in his own hands, and seated himself at a distance from Mr. M., when, to his astonishment, he saw the latter write in good Chinese a reply to his letter, in which the various matters mentioned in it were duly noticed, and the statement was made that his mother was dead, of which fact he had not learned. His father also found fault with him for not writing better Chinese than he was formerly capable of writing—a residence in this country of nine years having impaired his chirography somewhat.

## Beecher's Church.

There were, on Sunday last 188 persons received into this church—163 by profession, and 25 by letter. Fourteen were baptized by immersion on Thursday night, and forty-two on Sunday morning. Some twenty-five of these converts were connected with the Sabbath-school attached to the church. Mr. Beecher is a bold evangelist. After the baptism and the conclusion of the sermon, he invited strangers to "the Lord's table," which he said, "is open to you not in your capacity as members of other churches, but to your presence, whoever you may be, if conscience witness that you are vitally united by faith to Christ."

## Judge Edmond's Tracts.

It will be seen by an advertisement of S. T. Munson, in another column, that he is about to publish, or re-publish, a series of tracts by Judge Edmonds, on Spiritualism.

EXCHANGES.—It must be obvious to our contemporaries, from the nature of the subject to which this paper is chiefly devoted, that exchanges (except those containing articles relating to Spiritualism) are generally of little service to us. We shall, however, be happy to exchange for the year with those papers which come to us with notices of the TELEGRAPH, marked.

## OPENING OF SPIRITUAL LYCEUM.

At the opening of the Spiritual Lyceum, Clinton Hall, Astor Place, on Sunday afternoon last, Dr. J. F. Gray submitted the following questions for the consideration of the meetings in future to be held at that place:

1. Is man a composite of the universe, or is his complex nature related to all things, both external and internal?
2. Does man's relations to Divine laws ever change?
3. Has man three distinct or discrete degrees of substance or essence which constitute his humanity? And if so, what relations may be traced in these degrees to the unity of his being?
4. Is man the Lord of the earth, either in a physical, intellectual, or spiritual sense? or is he an agent *only* of a superior power?
5. Is man morally related to any being except to those individualities whose fate of a like nature with himself?
6. Is there a difference between moral and spiritual relations? If so, what is that difference?
7. Is there a perpetual standard of morals? If so, what is that standard?
8. Can man's divine relations be subject to ecclesiastical law in any sense, without involving mental and spiritual evil?
9. Is there a degree, of interior spirit-life in man, which is incapable of inverted or false manifestations, and which will ultimately form a nucleus for the rectification of the most unfavorable organization?
10. Are all men attracted to some being or state above themselves? If this is so, does it arise from an attracting center above, or from an interior law of unrest and growth?
11. Are attractions proportional to destinies?
12. Does a denial of spiritual intercourse imply a disbelief of the Christian Scriptures?
13. Is Truth a system?
14. Do the employments of Spirits vary materially from earthly occupations?
15. Is it possible in the present unfolding of truth, to present a system of theological or religious theory, around which all sects and nations shall gather? or does such a religious system exist?
16. Does the spiritual form receive nourishment from external substances to any extent?
17. Is life ever created, or are forms only the subjects of change?
18. Is it desirable to unite all mankind in one spiritual faith, or would such a union result in despotism?
19. Are the forms of so-called Christianity, parts of heathen rites?
20. Is it possible for us to know whether Jesus Christ was divine in any sense differing from our common human nature?
21. Can we distinguish the difference between external and internal Spiritualism, or between psychology as exercised by man on earth, and by man as a Spirit?
22. Is it desirable to advance the cause of Spiritualism otherwise than by presenting its facts to the world?
23. May we expect from the future unfoldings of natural and spiritual laws, any great change in man's social state?
24. Is psychometry a new unfolding of man's spiritual faculties?

The foregoing questions having been read, Dr. R. T. Hallock then proceeded to read an Essay, which was so much liked that he was invited to continue the subject next Sunday at the same hour, 3 o'clock. His Essay was entitled, "Spiritualism considered as a Scientific Problem." [The house was well filled and the audience highly edified.]

## The Anniversaries.

Next week (called Anniversary week) will be the grand jubilee of the various religious, moral, and reform associations, which have their centers in New York City. We shall be obliged to go to press too early in the week to give any account of the proceedings of these meetings in our next, but whatever we may note of them that seems worthy of a record, we will briefly lay before our readers, the week following. Among those societies which hold meetings next week, or the present week, are the following:

The York Magdalene Society, which will celebrate its twenty-fifth anniversary on Thursday, May 6th, at the Institution on Eighty-eighth street, Rev. Mr. Gauss and Rev. Mr. Carpenter delivering addresses. American and Foreign Christian Union. Annual sermon by Dr. J. M. McDonald of Princeton College, in the Dutch Reformed Church, Lafayette Place, Sunday evening, May 9th. It will also hold a meeting May 11, at 10 o'clock, in Dr. Cheever's Church, Union Square. New York Sunday School Union. At Dr. Cheever's Church, Tuesday evening, May 11. American Temperance Union. Thursday evening, May 13, at Dr. Cheever's Church. American Anti-Slavery Society, at Mozart Hall, 663 Broadway, on Tuesday and Wednesday, May 11 and 12. Woman's Rights Convention, at Mozart Hall, on Thursday and Friday, May 13 and 14.

Several other societies—fanatical and philanthropic, good, bad and indifferent—as different persons would variously regard them, will hold their annual meetings on the same week, but we need not farther particularize.

## Meetings at Lamartine Hall.

This Hall, corner of Twenty-ninth street and Eighth Avenue, third floor, has been handsomely fitted up by Bro. Asa Smith, and will be the central point of Spiritualism in that section of the city. A Conference will be held every Sunday afternoon, at 3½ o'clock, and a circle in the evening, at 7½ o'clock. A free discussion of the principles of Spiritualism will be in order at the Conference; but the evening will be set apart for such manifestations as the Spirits may desire to make through the mediums present. All persons desiring, with an honest heart, to investigate this subject, are cordially invited to attend these meetings. Trance-mediums are particularly invited to be present in the evening, and lend us their help in this great cause of human progress. Admittance in the evening, 6 cents, to defray expenses. Lecturers can secure the free use of the house on Sunday morning and afternoon, by applying to A. SMITH, 12 Lamartine place, Twenty-ninth street, between Eighth and Ninth Avenues.

## CONVENTION OF PROPHETS AT AVIGNON.

A foreshadowing of the French Revolution, and the rise and fall of Napoleon Bonaparte, is contained in the following work :

"A revealed knowledge of some things that will speedily be fulfilled in the world, communicated to a number of Christians, brought together at Avignon by the power of the Spirit of God, from all nations, now published by Divine command, for the good of all men, by John Wright, his servant, and one of the brethren : London, printed in the year 1794."

Of this John Wright we find the following account : He was a working carpenter at Leeds, in Yorkshire, a man of strong devotional feelings, hungering and thirsting after religious truth. In the year 1788 some traveling Swedenborgians visited that part of the country, and their preaching and conversation so far influenced Wright that he desired to remove to London, and join the church of the New Jerusalem, which seems to have been in some wonderful manner established but a short time before. Wright immediately visited that city, but was disappointed in finding the Swedenborgian Church composed of persons who retained many of the old doctrines and practicing the old usages and formalities which he had been informed were soon to be laid aside. In conversation with a converted Jew, he heard of a certain William Ryan, who was said to be a man "just like himself." Mr. Wright soon found his way to an acquaintance with Ryan, whose appearance and character are thus given :

"His resemblance to the pictures which the painters have given us of the Divine Savior, was astonishing. His features, his full, clear, and gentle eye, the beauty of his complexion, which would have been remarkable even in a girl, and a voice in which words flowed from him with such unaffected and natural eloquence, as reminds the hearer of the old metaphorical description of oratory, produced astonishing effects on his hearers."

Wright learned from Ryan that important events were expected very soon to take place, which would make great changes in the condition of the world. In the autumn of that same year a meeting of a society of prophets was to be held at Avignon, and they both felt strongly impressed with the importance of the meeting. But there were obstacles in the way of their departure. They had no money to pay expenses, and Bryan's wife was sick. She doubted the character of the impulse by which her husband was led ; but so confident was he that the work was of heavenly origin, that he set out on his journey for Avignon, in January, 1789. Wright was also firmly decided on following his friend the next morning.

The morning came and still the money needful for his purpose was wanting. Ryan had called on a friend, who at once, without being told that it was needful, handed him four guineas. He had left one of these with his sick wife, and taken the rest with him to pay expenses. In reliance upon this money only to pay the traveling fare of both, Wright now left his wife employed in nursing the wife of Bryan, who now relented of her former opposition to her husband ; then turning to his children, who were yet asleep, being well wrapped in beds of shavings, Wright "interceded with the merciful God," and set out for Bristol. On his way he suffered from bad weather, being exposed to the cold storms on the outside of the coach. His constitution was delicate, and he was extremely liable to take cold. But he arrived in safety, found Bryan, whom he had feared would be already embarked. The divine impulse within had continually urged them both forward. They determined to trust its guidance into a strange country, of which they were ignorant of the language, and were without money to pay their way after they should land.

They crossed in safety from Bristol to France, and traveled on foot to Paris. Here Wright found his feet sorely blistered, but he said he still "felt bound in the Spirit to travel on ;" and the consumptive cough with which he crossed the channel was ameliorated by the milder climate. Bryan found a friend who furnished them with more money, and they proceeded with hurrying steps to Avignon.

When they came within sight of that celebrated city, which had formerly been the metropolis of the Christian world for nearly a century, the weary travelers washed off the dust of the journey in the river, rested for a short time in the bushes, and sought for the house in which the Council of Prophets was to be held. They were surprised to find the door opened by a man who could speak English, and who had just arrived from a distant part of the world. They were conducted to another house, where they found a large table which they were told was furnished by the Lord to supply all their wants. They were also

furnished with clothing and money to be given to the poor from the same source.

The prophets met every evening for the purpose of eating bread and drinking wine, in commemoration of the death of the Lord. At these meetings, says Wright, when they were sitting round the table, the furniture of the room was often shaken as though it would fall to pieces. They were told that these strange manifestations were produced by the presence of the angels who met with them. The shaking of the furniture was so common that when it did not take place, the prophets feared that something was wrong, and that the Lord did not bless their interview. We make a few extracts from the communications received through this circle of prophets, first published in 1794, though given in the beginning of 1789.

"You will soon see the pride of the Mohamedan in the field. Several sovereigns will unite to lay it low. It is then that the great light will appear. These perfidious enemies of the name of God will keep themselves up for a time in their obstinacy, and in the mean time will grow up he who will destroy them. Before the end of this year they will begin to show their fierceness, and you will hear of extraordinary things and memorable feats. You will hear that the world is filled with trouble and dissensions. Father, son, relations, friends, all will be in commotion, and it is in this year (1789) that all will have its beginning."

"Remember that the face of the world will be changed ; and you will see it restored to its first state. The thrones shall be overturned ; the earth will be furrowed, and change its aspect. They who are living at that time will envy the fate of the dead."

"The world will soon be filled with trouble. Everywhere people will experience misfortunes. I announce it to you beforehand. The shepherd will forsake his flock ; the sheep will be dispersed. He will oppress another land, and the people will rise up in arms."

"You will learn very soon that every part of the world is in confusion ; that the chiefs of the nations are armed one against another. The earth will be convulsed with blood. You will hear of the death of several sovereigns ; they give themselves up to luxury, they live in pleasure, but at least one of them will fall, and make an unhappy end."

"All the events of this century have been foretold, and no century has been distinguished by so many prodigies ; but the ensuing one will be filled by much greater still. The fire is kindled ; the moment has come. The Mohammedan is going to fall. Asia and Africa are staggering ; fear presses them, and they have a glimpse of the fate that awaits them."

"The ages have not now long to linger for the accomplishment of the promises of the Eternal. He calls the times which walk in the shadows and days of darkness, without light and without strength, to come forth to change the face of the world, and commence His new reign. This is the time of the 'new heavens and the new earth.'"

"The Eternal has spoken : 'I will simplify all things for the sake of my elect. The moment is at hand when the confusion of languages shall no more be an obstacle to the knowledge of the truth.'"

"When the Impious and his superb Angel in his fury shall dare to declare war against the God of heaven, everything will give way immediately to his pride. He will dare to make victims for himself among the saints whom Heaven has chosen ; he will dare to profane their asylums, to appropriate to himself the gifts of the Eternal by the blackest of crimes ; and, by his successes strengthening his pride, he will believe himself the master of the world. Then—then—Heaven will stop him. A feeble child will subdue his valor ; and his fall will testify that, in the sight of the Eternal, there is no other power but the power of His arm. Already the measure is full ; already the times are accomplished ; and the reign of the Word is at hand. Terror will proceed to enlighten the blind who go astray, to humble the obstinate, high-minded man, and to punish the impious."

From whatever source these communications may have been received, they attracted some attention long before the days of modern Spiritualism. Robert Southey reviewed them at length in 1807, which was just at the time when the Peninsular War was commencing. At that time the foundations of the supremacy of the great Napoleon had never been shaken, and the world looked on him as invincible ; his final downfall, which is well shadowed forth in the prophecy, was to be accomplished by a combination of all Europe against him ; but it was to be brought about by means which could not then have been anticipated by ordinary men. The shaking of the furniture was not believed in in that age of Materialism.

If the communications may be accepted as authentic, and as really received in the beginning of 1789, as asserted by the book of which the title-page has been given, it is easy to see the coincidence between the predictions and the events which speedily transpired in Europe. The Sultan of the Turks, Abd-ul-Hamid, died on the 14th of April, the same year. In May occurred

the great battle of Hoogland, which was soon followed by the entire loss of the Crimea, which is still held by Russia. In the same year, war commenced between Denmark and Sweden ; and in France the first outbreak of the people against despotism resulted in the destruction of the Bastille, on the 14th of July. No farther allusion need be made to the convulsive struggles of the French people which followed. The revolutionary spirit proceeded rapidly to the destruction of all the old and decaying institutions of the monarchy, dethroned and beheaded the king, and then "elevated seven hundred tyrants in the place of one king, and ruled twenty-five millions of slaves with the iron sceptre of terror." The subsequent submission of a nation of warriors to the will of one man ; the desolating wars which raised Napoleon I. to the highest summit of earthly power that any mortal had ever reached, and afterward precipitated him to a depth of humiliation to which no earthly sovereign had ever before descended, need be no farther alluded to here. The external history of these events is deeply impressed on the memory of the nations which still continue to feel their influence. Their connection with the movements and influences of the spiritual world are beginning to be understood, and may yet be written. \* \*

## ANOTHER LETTER FROM WISCONSIN.

MR. EDITOR : OSHKOSH, WINNEBAGO CO., WIS.

It may be interesting to your readers to learn how the spiritual cause is progressing in our city. As your paper has some circulation in this far West, I will just say that Mrs. C. M. Stowe has been lecturing in this city for the last two weeks. Mrs. Stowe speaks in trance, which has been highly interesting to all who believe in the Spirit-philosophy, and as far as I can learn, she has given entire satisfaction to all who have listened to her lectures. Her subjects were handled in a most masterly, logical and elegant manner. As an orator she has few superiors. Her voice, gestures, command of language, and reasoning powers, are admirable.

The spiritual philosophy is advancing rapidly with us, and has, within the short space of five months gained many warm and ardent supporters—men of noble intellects and high standing, who will reason in spite of the anathemas of the old theology. We are favored in this city with a number of mediums of different kinds, such as rapping, writing, tipping, and speaking. Through the latter class we have many beautiful exhortations from our Spirit-friends. We have circles two or three times a week, for instruction from our Spirit-friends, yet, notwithstanding these heavenly, God-given blessings, many who are so bigoted and superstitious, are unwilling, to the great loss of humanity, to hear. Yet amidst all vituperations and other efforts which they have used against Spiritualism, they have not as yet been able to put down this so-called humbug. The great book of wisdom has not been opened to their understanding, and is likely to remain closed until they are willing to lay aside their self-sufficiency, and learn, through the laws of God, that we are all one common brotherhood, and our heavenly Father is not only the Father of one, but the Father of all created intelligences, and that we are all his offspring. This is what Spirits teach. This is the character of our communications ; they teach the most elevated sentiments, and sublime philosophy, well worthy of the purest Christian, and the greatest philosopher. The greatest wonder is that people do not believe ; but it was said of old, "they will not come unto me that they might have light." The old theology has a strong hold on their minds, and friends of humanity pity them. May we ever be found hungering and thirsting after that wisdom and knowledge which cometh from above, and may it inspire our minds to use our utmost powers for the restoration of man.

N. B. I have neglected to notice Mrs. C. M. Stowe's proposed journey to the Eastern States. She is about to start with her husband, and will lecture on her way to New York City. May God bless her, and may she be an instrument in his hands of good to enlighten humanity. S. MINER.

SINGULAR PHENOMENA.—At Milwaukee, last Thursday, a tidal wave rushed into the river, upsetting a steam ferry boat, and doing other damage. An equally rapid fall of the water succeeded the sudden rise. The phenomena was more marked on the beach of the lake. At one pier the water before the fall was within three feet of the floor of a warehouse, when it retired rapidly, leaving dry ground under the building. In about twenty minutes the water rushed back in two great tidal waves, rising so high as to force up the flooring of the warehouse, and to flow into cellars in the lower part of the town. The difference between the highest and lowest points, within three quarters of an hour, was fully six feet. The occurrence creates great wonderment at Milwaukee.



## THE SPIRITUAL TELEGRAPH.

PROSPECTUS FOR VOLUME VII., COMMENCING MAY 1, 1858.

Careful investigation and innumerable demonstrative facts have fixed the firm conviction upon the minds of hundreds of thousands in this country and throughout Christendom, that immortal Spirits are now in various ways, sensibly communicating with mankind, exerting their influence in the healing of diseases, in consoling the afflicted, and in the general rectification of human disorders. If this is so, then every person should not only know the fact, but should also be informed of the means and conditions by which this celestial communion can be secured with the greatest facility and in the greatest purity. Personal convictions in reference to this important subject, can best be attained by experience in the Phenomenal and Impressional Manifestations from the Spirit world, and by carefully analyzing, sifting, and weighing the honest testimony of others. It was for the purpose of embodying the facts and philosophy, and facilitating general investigation, on this subject, that the *SPIRITUAL TELEGRAPH* was introduced to the public in 1852; and in its pages the earnest seeker has always found, and may still find, an abundance of facts furnished from every phase and standpoint of the investigation, and developed in all parts of the country, and from which every necessary index and aid to a final solution of the great problem involved may be derived.

In each number of this weekly Paper will be found well attested spiritual facts and communications and pungent essays, by experienced contributors, upon the most prominent and important points suggested by the phenomena, together with reports of public meetings, the movements of Lecturers, and other matters pertaining to the dissemination of Spiritual Truth.

On all the prominent and exciting topics of the day, especially such as relate to social and religious reform, the *TELEGRAPH* will speak earnestly from the standpoint of reason, conscience, experience, justice and a settled conviction of the spiritual demands of the age.

In addition to this abundance of spiritual matter, the *TELEGRAPH* will contain a synopsis of all the interesting news of the week, condensed and arranged by careful and competent persons. We shall also insert such brief but comprehensive items of useful and entertaining knowledge as we may be able to extract from the multitudinous variety of our large exchange list. It will also contain a Price Current of the market for all kinds of produce, and a report of receipts and sale of all merchandise consigned to us, and of money received and remitted. These features make our Paper an invaluable family visitor to the farmer, manufacturer and merchant, instructing and interesting to the skeptic as well as the believer in Spiritualism, to the wife as well as the husband, the child as well as the parent; to the physician, the teacher, the preacher, the reformer, the Church, and humanity generally.

The columns of the *TELEGRAPH* have ever been free to all persons who had an earnest word for truth and human progress to utter, whether in consonance with the thought of its immediate conductors, or otherwise. We submit it, therefore, as a Paper which must be desirable to all persons who are sufficiently tolerant to allow those who differ from them in opinions, to speak, and to all such as are willing that Truth should be disseminated and prevail.

The independent and tolerant course of the *TELEGRAPH* has secured for it a list of correspondents which, as to the numbers and the mental power which it represents, will not suffer by a comparison with that of any other weekly publication in our country.

As this is the oldest and largest Spiritualist paper now published, and being issued from the very heart of the principal city in the Union, our facilities must be allowed to be unrivaled for keeping our readers carefully apprised of the true state of the constantly advancing principles connected with the Spiritual Unfolding.

## NOTICES OF THE PRESS.

*New York Tribune* says: "We must give it (the *TELEGRAPH*) at least this praise—that it seems to be the best periodical of its school, and in candor and temper a model which many of the organs of our various religious denominations might copy with profit."

*Mount Joy Herald*: "It is devoted to Spiritualism, earnest, straightforward in its course, open for free discussion, and neither sectarian nor bigoted."

*Syracuse Republican*: "The *SPIRITUAL TELEGRAPH* is always candid, impartial and able."

*Herald and Era*: "The *TELEGRAPH* is one of the oldest and among the best, and no doubt it will be well sustained."

*Belvidere Standard*: "Mr. Partridge is widely known as a man of honest and liberal sentiments, and although he gives his means toward the dissemination of Spiritualism, it does not follow that he is speculating on the credulity of deluded people, as certain persons are wont to believe. For the exposition of this subject, the *TELEGRAPH* has no superior."

*Daily Gazette and Comet*: "It is mainly devoted to the illustration of spiritual intercourse, though entitled to a high place as a literary and scientific journal."

*Ottawa Republican*: "Those who feel an interest in knowing what developments the Spiritualists are making in different parts of the country, will find the *TELEGRAPH* much ahead of the common run of that class of papers."

*Jefferson Union*: "The *TELEGRAPH*, under its present management, is ably conducted, discusses and examines the various phenomena of the new doctrine, with great candor and marked ability."

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Any information our contemporaries of the Press may give their readers respecting our endeavors, will not only entitle them to an exchange, but, with all others of our friends who may exert themselves to increase our circulation and usefulness, they will be gratefully remembered.

CHARLES PARTRIDGE, Editor and Proprietor.

## THE MOVING MENTAL WORLD—THE NEWS.

**TREATY WITH NICARAGUA.**—A treaty has just been concluded between this Government and Nicaragua, which secures to citizens of the United States who may be in Nicaragua, business and social rights nearly equal to what they would enjoy at home. Our people are to be free from all compulsory military service, exactions and forced loans, free to intermarry with natives of that country without ceasing to be citizens of the United States, and are in all respects to enjoy protection of the laws equally with the Nicaraguans themselves, being subject to similar taxation. They are also to enjoy impunity from annoyance on account of religious belief. It is also provided in the treaty, that our people shall enjoy the right of travel and transit of goods and merchandise through the country between the Atlantic and Pacific coasts, through any route now existing or that may hereafter exist, on the equal terms with the citizens of Nicaragua, the right of sovereignty, however, being reserved to the Nicaraguan Government. This treaty will probably secure to that portion of Central America some brilliant developments of human life and civilization, in the future.

**THE GOLD MINES OF CALIFORNIA FREE.**—The decision in the case of Hicks agt. Bell has now been reversed. On the 15th of March the Supreme Court decided in the case of Boggs agt. The Merced Mining Company, that the Federal Government owns the gold, not only in the public lands, but also in the land granted away by Mexico. Boggs is a lessee of Fremont (who holds a United States patent for the land, under a Mexican grant), and he sued to eject the defendants, an association which has been in possession of the tract in dispute for seven years, and has spent \$800,000 in erecting machinery and improvements for the purpose of mining quartz. The case was decided in favor of the plaintiff in the District Court; the Supreme Court reverse the decision, and order final judgment to be entered for the defendants. They hold that the ownership of mines of precious metals was not an attribute of sovereignty under the English law, but a personal prerogative of the monarch; that the State of California has no right to the mines by virtue of her sovereignty, nor by any other title; and that the United States, by conquest and treaty, own the public land of California and all that is in it. Property worth millions of dollars is involved in the decision, and no doubt the question will be carried up to the Supreme Court of the United States. There are about a dozen ranches which contain valuable gold mines, and their average size is not less than twenty thousand acres. Hitherto the miners have been driven off without difficulty by injunctions, but hereafter the ranch owner will have no more privilege in mining for the gold upon his land than any stranger. The principle extends to mines of quicksilver, as well as to those of gold; and it is said that a party is being formed to commence work on the great New Almaden mine, sinking their shafts in the side of the hill opposite the shafts of the present possessors of the mine. The attention of Congress will probably be called to the subject.

**DISQUETUDE IN PARIS.**—The Paris correspondent of the Boston Courier says that the celebration of the opening of the Boulevard of Sevastopol was delayed three days in consequence of the discovery of a new plot to destroy the life of the Emperor, and what was to have been a purely civil, was turned into a military demonstration for the same reason. He was an eye-witness, and not only denies the statements of the Paris journals, that the Emperor's presence excited the enthusiasm of the crowd, but asserts that he was received with marked indifference.

**NORTHERN SLAVE TRADERS.**—The Baton Rouge, La., *Advocate*, in reference to the late bill before the Louisiana Legislature for the importation of Africans, says that Governor Wickliffe is in receipt of an application from a New Yorker, for an agency to conduct the enterprise. The writer professes to know "all about" the slave-trade, is able to conduct the contractors to the most eligible points on the African coast for obtaining "apprentices," and thinks that he can otherwise bring a fund of experience and knowledge to bear upon the interests of the importers, not elsewhere to be met with.

**BUSINESS IN NEWARK.**—The evidences, says the Newark *Mercury*, of a revival of business in our city, are increasing daily. Nearly all our factories and shops present evidences of activity, and our streets, between six and seven o'clock in the evening, are filled with laborers returning from their work. Some of our largest establishments have for some weeks had their full complement of hands employed; and as orders begin to come in, operations generally will be enlarged and carried forward to the usual prosperous extent. There is comparatively little street begging, and cases of destitution are becoming "few and far between."

**NOTICE TO BURGLARS.**—The house of Mrs. Darley, 12 Wyckoff-street, was entered one day last week, and ransacked from top to bottom, but nothing of great value was taken. Previous to going out for the afternoon, she placed a card on the door, stating that she would not be home till six o'clock. The burglars, doubtless, took the hint, and "went in." A large amount of silver plate was deposited in an ottoman, which was overlooked by the thieves.

**LAST WEEK, AS MR. Wm. Reed was repairing the road at Squantum, near Squam Rock, Mass., he dug up a very large Indian skeleton. The body had been buried in a sitting posture, facing the rising sun. With the skeleton was found an iron tomahawk and some utensils made of stone and clay. The bones indicated a man of large stature. The head was very large, with two double set of teeth in perfect order.**

It is reported that the Rev. Dr. Walker will probably resign the Presidency of Harvard University, before many months. Prof. Felton, of the same institution, it is said, will sail for Europe during the present week, to be gone till August. Impaired health has induced him to make this voyage.

**POWDER FOR THE MORMONS.**—A quantity of powder, it is said, has been discovered in one of the supply trains of the Utah expedition, that was consigned, with some merchandise, to Wm. H. Cooper & Co., at Salt Lake City. The powder was concealed in packages of dry goods, and suspicion rested upon an individual who is the principal agent of Russel & Waddell, and who is supposed to be secretly a Mormon.

A marriage at North Hadley, Mass., was seriously interrupted lately. The company had gathered at the house of the bride's father, filling it to its utmost capacity, and when, just before the knot was to be tied, some singers commenced singing a piece appropriate to the occasion, in one of the lower rooms, there was such a rush in that quarter, that the flooring could stand it no longer, and let the whole company, stove, seraphine, chairs and all, into the cellar below. No one hurt, but badly scared.

**MEETING OF THE AMERICAN SCIENTIFIC ASSOCIATION.**—The American Scientific Association assembled at the Maryland Institute, Baltimore, on Wednesday of last week. About one hundred members were present at the opening. Prof. Caswell was called to the chair in the absence of the President proper.

**FROM SAN DOMINGO.**—Mr. Young, late United States Consul at Curacao, has arrived at Washington with important dispatches from San Domingo. The condition of affairs is represented by Mr. Y. as truly alarming. The American Consul, the American flag, and, in fact, every white inhabitant on that island, are subject to daily insults by negro mobs—incited, no doubt, by their worthless and ferocious negro leader, Baz. If I am not greatly mistaken, our Government will adopt speedy measures to redress its wrongs and insults that are constantly heaped upon the heads of our unoffending citizens. The seizure and confiscation of our ships, one of which is now in my mind's eye—the schooner *Charles Hill*—will be rigidly inquired into. The Government will be compelled to suspend all intercourse with them, and with draw our present Consul, Mr. Elliott.—*Cor. Phil. Penn.*

**THE INDIANS AND THE MORMONS.**—A Washington letter writer says: "Mr. H. Farrar, Attorney-General of Oregon, has arrived here on Territorial business, and gives interesting news relative to the situation of affairs. He says that the Indians are canvassing the anticipated hostilities between the Mormons and the Government; that they believe that the Mormons are the strongest, and are evidently disposed to recommence hostilities whenever operations begin at Salt Lake. Farrar believes the Mormons to have been the instigators of the former Indian war, and says the Indians admit receiving arms and ammunition from them."

A son of Mr. McAllister, a resident of the First Ward, Philadelphia, was attacked by hydrophobia on Tuesday night. The lad was bitten by a dog about nine months since.

**REMARKABLE SIGHT—Descent of a Bolt of Fire.**—The *Journal* states that while the New York and Worcester train, connecting with the steamer Commonwealth, was passing Natick yesterday morning, a ball of lightning as large as the two fists of a man descended, ran along the telegraph wire, and exploded with a report as loud as a cannon. The wire was consumed, and the posts within a space of half a mile were shivered from top to bottom. The passengers on the train were greatly alarmed, as the ball of fire was all the time in sight, and the explosion seemed, as if beneath the cars. Had the train been under the wire it must have been struck.—*Boston Paper.*

## FROM EUROPE.

The Royal mail steamship *Arabia*, which sailed from Liverpool April 17, arrived at this port last Thursday morning.

The trial of Simon Bernard, an Englishman, for complicity with Orsini and others, in attempting the life of the French Emperor, was still progressing in London, but was expected to be brought to a conclusion on the day the *Arabia* sailed. The counsel for the prisoner, Mr. Edwin James, made a powerful speech on behalf of his client, appealing strongly to the anti-Napoleon prejudices of his auditors. He denounced the Emperor as a despot, and affirmed that the proceedings had been undertaken to serve a political object, at the dictation of the abettors of foreign despotism, who dared not appeal to the British House of Commons. He called for a fearless and independent verdict, let the consequences be what they might. The speech elicited tremendous cheering from the court. It is understood that the English public is fully satisfied that should the Jury find Dr. Bernard not guilty, or should the fifteen Judges declare that his case is not within the scope of the act of 9th George IV., the mission of the Duke of Malakoff, the new Ambassador who has just arrived from France, will at once assume a hostile character; and accordingly, in Parliament we already hear of coast defenses, and of the reinforcement of the Channel fleet. The sudden augmentation of the French naval forces, tells strongly enough upon the common sense of England. What tended to embitter the feeling of the English public in regard to French affairs, was that evidence had been discovered which clearly establishes the fact that the French system of police spies has been adopted by Sir R. Mayne for the benefit of the French Emperor; and the fact that detectives are sent to public meetings, in order to take notes and to denounce the persons present, cannot fail to make a deep impression on the public.

It was rumored that Queen Victoria intended to pay a visit to Prussia during the ensuing summer or autumn.

France is represented to be in a state of smothered inquietude, growing out of the administration of a ruler who is obnoxious to large numbers of her people. The *Credit Mobilier* is said to show a deficit of 100,000,000 francs, which Government had at first sought to keep a secret, but it finally leaked out.

**RUSSIA.**—The emancipation of serfs in Russia, is said to be making great progress, and the measure had become general. An important conspiracy is said to have been discovered in Circassia. A correspondence had been intercepted between a son of Sefer Pasha and a Hungarian Colonel named Bangya. The latter confessed all, and had been condemned to death.

**NORWAY.**—The central part of the city of Christiana had been destroyed by fire. The Norwegian Credit Bank was burned, but the books and valuables were saved. A later dispatch says that three-fourths of the city was destroyed, and the loss was estimated at ten million francs.

**AUSTRIA.**—A Vienna letter says: "Much suffering still exists in the principal manufacturing districts of Austria, and it is impossible to say when this deplorable crisis will end. The extensive shipments usually made to the United States have completely ceased for eight months. Large stocks of raw silks and manufactures are on hand, and from the little business doing, prices are merely nominal."

**INDIA.**—News had previously arrived that Lucknow had been taken by the English for the second time. It is stated that the insurgents are much dispirited by this adverse fortune, and it is thought that they will not hold out in their opposition much longer. The siege of Lucknow was admirably planned and expeditiously executed by Sir Colin Campbell, with about thirty thousand troops.

**CHINA.**—The Hong Kong correspondent of the London *Times* says "that the four great powers allowed the Emperor until the end of March to send down his plenipotentiary to Shanghai, and in the meantime they suspended all belligerent proceedings." The same authority says "there is no doubt the country was coming around Canton, but that the Elders of Fatsan had formally declared that the purpose was only for defense against the rebels who threatened the city."

**ABOLITION OF THE PEW SYSTEM.**—A meeting of clergymen and laymen was held lately in Manchester, England, to consider the best mode of restoring the free use of parish churches to the people at large. The Hon. Colin Lindsay presided. Resolutions urging the abolition of the existing pew system were adopted, and an association was formed, to be called "The Society for promoting the Restoration of Churches to the people."

**THE GREAT EARTHQUAKE AT NAPLES.**—The *Official Journal* of the *Two Sicilies* publishes a complete list of all the victims of the earthquake at Naples of December 16, 1857. The total number of dead amounts to 9,350, and the wounded to 1,359.

## INTERESTING MISCELLANY.

**RAPIDITY OF THOUGHT IN DREAMING.**—A very remarkable circumstance, and an important point of analogy, is to be found in the extreme rapidity with which the material changes on which the ideas depend, are excited in hemispherical ganglia. It would appear as if a whole series of acts that would really occupy a long lapse of time, pass ideally through the mind in one instant. We have in dreams no true perception of the lapse of time—a strange property when entered into the eternal disembodied state, time will appear to us eternity. The relations of space as well as time are also annihilated, so that almost while an eternity is compressed into a moment, infinite space is traveled more swiftly than by real thought. There are numerous illustrations of this on record. A gentleman dreamed that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After the usual preparations, a gun was fired; he awoke with the report, and found that a noise in the adjoining room had at that same moment produced the dream and awakened him. A friend of Dr. Abner dreamed that he crossed the Atlantic, and spent a fortnight in America. In embarking, on his return, he fell into the sea; awaking in the night, he found that he had not been in bed ten minutes.

**A GOOD WHITEWASH.**—As this is the season of the year when people begin to clean up and make things look fresh for the approaching summer, we have frequent requests respecting the best and cheapest whitewashes, both for the outside and inside of houses. Take half a bushel of fresh-burned lime, and slack it, either with hot or cold water, in a tub or barrel. When thoroughly slacked, dissolve in the water required to thin the lime, two quarts of common salt; stir it thoroughly, add one quart of sweet milk, and it is ready for use, to put on with a brush. This wash is for the outside of buildings, fences, etc., and is very durable. Some put glue in whitewash, and others flour and rice paste; but these render it liable to scale off in very dry weather. The above wash may be made a cream color by the addition of ochre. It is all that can be desired for the interior of houses, excepting the salt; it must be omitted, as it tends to imbibe moisture. French white is superior to lime washes for the ceilings of rooms, as it is not so liable to turn yellowish in color, but it rubs off so easily that it cannot be used for side walls.

**CURE FOR THE BITE OF A MAD DOG.**—A writer in the *National Intelligencer*, says that spirits of hartshorn is a certain remedy for the bite of a mad dog. The wound, he adds, should be constantly bathed with it, and three or four doses, diluted, taken inwardly during the day. The hartshorn decomposes, chemically, the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer, who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed the pain and inflammation almost instantly. Subsequently he tried it for the bite of a rattlesnake, with similar success. At the suggestion of the writer, an old friend and physician tried it in cases of hydrophobia, and always with success.

**STATISTICS OF MORMONISM.**—The following official statement has been published by our government this year: "The Mormons have about ninety-five missionaries in Europe, and an equal number in Asia, Africa, and the Pacific Islands, besides large numbers of native elders in the various States and British America. They have one newspaper in Salt Lake City, issuing 4,000 copies weekly; one in Liverpool, issuing 22,000 weekly; one in Swansea, South Wales; one in Copenhagen, in the Danish language; one in Australia; one in India, and one in Switzerland, in the French language. The book of Mormon has been translated and published in the Welsh, Danish, French, German, and Italian languages. The Mormons claim 480,000 members of their church scattered over the world."

**UNITED STATES RAILROADS.**—The average cost of all the railroads in the United States to the country, in bonds and stock, has been about \$40,000 per mile, making the aggregate cost amount to the enormous total of \$1,040,000. Of this cost about \$500,000,000 is represented by subscribed stock, and on this amount the whole profit or dividend paid to the stockholders during the past year has not exceeded \$10,000,000, or an average of two percent on the amount of their investment. The *Hartford Times* further says, that the interest on over \$145,000,000 of railroad bonds has also not been paid during the past year, and on a considerable portion of this amount no more interest will ever be paid. This is the present position of the railroad interest in this country, in the aggregate, as a profit paying investment to its stockholders.

**WHERE THE TALLEST MEN GROW.**—General Lawson's report to the *American Journal* of the Medical Sciences, ascertains that the tallest men enlisted in the United States, are from the State of Georgia, where one out of one hundred enlisted, thirty were over six feet six inches, and the mean height of the recruits thence was five feet eight inches. The shortest men in the service are from New York State, where only four out of one hundred were six feet high. The tallest enlisted man from New York was six feet one and a half inches, and the mean height of New York recruits was five feet six inches. In reviewing the report it seems that the Southern and Western States produce the tallest men, while the shortest men are reared in the Middle and Eastern States.

**CONVERSION OF THE JEWS.**—The conversion of Jews in Palestine used to cost about ten thousand dollars a head; but even at this rate the mill does not grind well. Bishop Gobat very honestly breathes discouragement, talks of the doubtful piety of those that are converted, and the growing hate of the Moslem race. Services are regularly conducted in five languages; monthly, weekly, and other meetings held; money lavished; eight schools maintained, with hardly any result. All over Palestine it is the same. Can not the Church Missionary Society take Dr. Livingstone's advice, and not try to drive in the wedge head foremost? Livingstone's Africa is the most sensible book we have ever seen on missionary tactics.—*Boston Journal*.

**EXPORTS AT ALTON.**—The following statistics of exports from Alton during the past year have been furnished by the City Collector: Total shipments of flour, 350,000 barrels; lime, 200,000 barrels; whisky, 15,000 barrels; wheat, 90,000 bushels; oats, 300,000 bushels; corn, 41,000 bushels; barley, 21,000 bushels; coal, 600,000 bushels, sold on the landing.

**AT CALAIS, ME.,** the past winter, a temporary workhouse was established where men and boys unable to procure a living, were furnished with employment, in picking oakum at our cents a pound. Wood was purchased and the woman and girls were employed in spinning yarn, knitting, etc. Able bodied men were sent to cut cordwood. The oakum on hand at present is valued at \$400, and the wood at \$700. It is estimated that the city will save by the arrangement from \$1,200 to \$1,500.

**WILLIAM SMITH,** of Milwaukee, Wis., was fined thirteen dollars for kissing Mrs. Louise Brasbat, a Dutch lady, weighing one hundred and fifty pounds. The deed was done on the sidewalk, in the presence of her husband, who said, "I was so mad I could not speak."

**BAPTISM IN HOOPS.**—At Chicago last week, a rather amusing scene took place during the baptism of a young lady by the pastor of the Tabernacle. The *Union* says: "The minister requested her to assume the dress peculiar to such an occasion, but she declined to take off her hooped skirt; the minister told her of the inconvenience that must result from her obstinacy, but she still persisted. When she came to descend into the bath, the inflated skirt touched the water and rose up around her like a balloon; her head was lost to the congregation, she was swallowed up in the swelling skirt, the minister tried to force her down into the bath, but she was kept above the surface by the floating properties of the crinoline, and was buoyed up so successfully that it was not until after much difficulty and many forcible attempts to submerge the lady, the minister succeeded in baptizing the fair one. Finally it was effected to the relief of the minister and the seriously inclined audience."

**SUBSTITUTION.**—Were I asked to point out one single word which is common to both partialism and heathenism, and embraces the fundamental ideas in all their systems, that word would be *substitution*. The celebrated Mr. Spurgeon, of London, declares that the Gospel is wrapped up in it, and he is doubtless correct. It is not the Gospel of Christ which talks of Christ's suffering in man's stead—of his being righteous for man—of his accepting *penance* for repentance—and conferring heaven when he deserves hell. The Gospel of Christ seeks to change the feelings and intentions of man; the Gospel of substitution to change the feelings and intentions of God. The Gospel of Christ declares that "he that doeth wrong shall receive for the wrong that he hath done"—that God punishes the wrong-doer for his benefit—to reform him, and produce the peaceable fruits of righteousness; but the Gospel of substitution declares that God punishes endlessly, and without any design to improve—that Christ was punished in our stead, and took the cup in both his hands and

"At one tremendous draught of love  
He drank damnation dry."

—*New Covenant.*

**FACT IN NATURAL HISTORY.**—A worm out in two was found to reproduce the tail at the out extremity of the cephalic half, and to form a head upon the caudal moiety. Bonnet progressively increased the number of sections in healthy individuals of a worm or naid, which he calls *Lumbricus variegatus*; and when one of these had been so divided into twenty-six parts, almost all of them reproduced a head and tail, and became so many distinct individuals. The small fresh-water naids show great powers of repair and reproduction. There are some species found in sand or mud, such as those that stain of a red color extensive tracts of the Thames mud at low water, which when submerged, habitually protrude the anterior half of their body, which is remarkable for its regular, oscillating movement. Bonnet cut off the head of one of the naids of this genus, which was soon reproduced; and, when perfect, he repeated the act, and again as often as the head reproduced. After the eighth decapitation, the unhappy subject was released by death; the execution took effect, the reproductive virtue had been worn out. Since many of the smaller kinds of naids frequently expose a part of their body, the rest being buried in the earth, both they and their enemies profit by the power of restoration of the parts which may be bitten off.—*Owen's Lectures on Comparative Anatomy, Invertebrate Animals*, p. 262.

**INFLUENCE OF KINDNESS.**—"Her (woman's) sensibility or delicacy of feeling, prepares her to weep with those that weep and to rejoice with those that rejoice." The cruelties and degradation of the heathen nations of the earth, awaken her sympathies and benevolence, and lead her to toil for those she has never seen, but for whom Christ died. The reason why the female has such a wonderful power in reforming the world, is owing to this very principle—her sensibility, her delicacy of feeling, or her unaffected kindness. Man is apt to speak in the harsh tones of Sinai—woman in the gentle tones of Calvary. Her power lies in her kindness and loveliness.—*Philadelpia Observer*.

**NOBLE SENTIMENTS.**—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you can not reason or persuade a man into truth, never attempt to force him into it. If love will not compel him, leave him to God, the Judge of all.—*John Wesley*.

**KIDNAPING CHILDREN.**—The *St. Louis Herald* says that the kidnaping of children from three to seven years of age, has become very common in that city—the supposition being that they are either mutilated or disfigured, or taken to other places, to be used for vicious or criminal purposes.

**PERTINENT TO THE TIMES.**—An old toper was induced to sign the temperance pledge, which he kept religiously for some weeks. At last he got decidedly bally, and one of his friends remonstrated with him for his faithlessness to his obligations. He answered "To be sure, I signed the pledge, but I was tremendously dry, and all signs fail in a dry time."

## PERSONAL AND SPECIAL NOTICES.

**Dodworth's Academy Hall.**

Mr. A. J. Davis is expected to lecture at Dodworth's Academy next Sunday, and for several of the Sundays following.

**Mrs. Cora L. V. Hatch.**

Mrs. Hatch closed her labors in Brooklyn last Sunday, after speaking eighteen consecutive Sabbaths, with unabated interest, in that city.

Next Sunday and the Sunday following (May 9 and 16), she will speak in Dodworth's Academy, 506 Broadway, at 3 o'clock P. M. She will deliver only one discourse each Sabbath. She also speaks each Wednesday and Friday evening, at 8 o'clock, in Clinton Hall, Astor Place.

**Lectures in Brooklyn.**

Charles Partridge will lecture in Clinton Hall, Brooklyn, corner of Clinton and Atlantic streets, on Sunday, the 16th inst., at 3 o'clock in the afternoon, and 7½ in the evening.

**Miss Hardinge at Boston.**

Miss Emma Hardinge will lecture at Boston on the Sundays of May the 9th and 16th, and at Salem, Sunday the 23d.

Miss Hardinge will be happy to speak for the friends in the vicinity of Boston on week days during the period of her stay, and may be addressed to the care Dr. Gardner, Fountain House, corner of Beach-street and Harrison-avenue, Boston.

We would invite attention to the card of Mr. J. Loewendahl, Magnetizer, of Brooklyn, which will be found in our advertising columns. We have heard of several cures which Mr. Loewendahl has performed, which would seem quite miraculous.

We would call the attention of those who are or who may hereafter be interested, to the advertisement of Mr. C. Dingley, Undertaker, which will be found in another column.

## WHOLESALE PRICE CURRENT OF PRODUCE &amp; MERCHANDISE.

Ashes—Dutry, 15 ct. ad val.		Yard Selling Prices.	
Pot, 1st sort, 100lb.	6 00	Timber, oak, scantling, 40	45 00
Pearl, 1st sort	6 00	M feet	16 00
Beeswax—Dutry, 15 ct. ad val.	32 33	Timber or Bms. E.	17 50
American Yellow, 7 lb.	30 33	Georgia Pine, worked, 30	25 00
Bristles—Dutry, 4 ct. ad val.	30 33	Plank, G.P. and Spruce, 24	25 00
Amer. gray and white	30 33	Plank and Boards, N.R. 24	25 00
Coffee—Dutry, 15 ct. ad val.	18 1/2	Plank and Boards, N.R. 20	25 00
Java, white, 7 lb.	18 1/2	Boards, N.R. box	17 00
Brazil	11 1/2	Boards, Alb. P. and pec.	18 25
Laguayra	12 1/2	Boards, city worked	22 32
Marcabito	13 1/2	Plank, Alb. Pine	20 32
St. Domingo, cash	8 1/2	Plank, city Spruce W&D	18 20
Cotton	10 1/2	Shingles, 4 bunch	2 50
Ordinary	10 1/2	Do. ced. 3 ft. 1st qu. M. 35	37 00
Middling	13 1/2	Do. ced. 3 ft. 2d qu.	30 00
Middling Fair	13 1/2	Do. Company, 3 ft. 1st qu.	30 00
Feathers—Dutry, 25 ct.	42 44	Do. Cypress 2 ft.	25 00
Live Geese, 7 lb.	40 41	Do. do. 3 ft.	19 00
Tennessee	40 41	Laths, E. & M.	1 18
Flax—Dutry, 15 ct. ad val.	8 9 1/2	Staves, W.O. pipe	40 00
American, 7 lb.	8 9 1/2	Do. W.O. hhd.	35 00
Flour and Meal—Dutry, 15 ct. ad val.	3 50	Do. RO. hhd.	65 00
New Orleans, 40 lb.	4 00	Heading, W.O.	72 00
Superfine, No. 2	3 50	Molasses—Dutry, 24 ct. ad val.	35 37
State, common brand	4 20	Porto Rico	27 35
State, straight brand	4 40	Cuba Muscovado	23 31
State, extra brand	4 60	Trinidad, Cuba	23 31
Western mixed, do.	4 20	Card, etc., sweet	21 32
Mich. and Ind. state, do.	4 30	Walls—Dutry, 24 ct. ad val.	35 37
Michigan fancy brands	4 45	Cut, 4d. and 6d. 7 lb.	3 3/2
Ohio, good brands	4 45	Wrought, American	7 7 1/2
Ohio, round, sup. com.	4 45	Oils—Dutry, Palm, 4; Olive, 24; Linseed,	35 37
Ohio, fancy brands	4 45	Sperm (foreign fisheries), and Whale	35 37
Ohio, extra brands	4 60	or other fish (for), 15 ct. ad val.	35 37
Genesee, fancy brands	4 70	Flour, 30 lb.	3 00
Genesee, extra brands	5 00	Flour, 12 lb.	3 00
Genesee, superfine	4 30	Flour, in c. gal.	1 13 1/2
Canada, extra	4 40	Palm, 7 lb.	8 8 1/2
Canada, superfine	4 75	Linseed, common, gal.	60 70
Georgetown	4 85	Linseed, English	60 70
Petersburg City	6 30	Wattle	60 70
Do. Brandywine	6 30	Do. Refined Winter	67 70
Alexandria	4 75	Do. Refined Spring	67 70
Baltimore, Howard-street	4 75	Sperm, crude	1 20
Rye Flour	3 00	Do. Winter unbleached	1 20
Corn Meal, Jersey	3 30	Do. bleached	1 20
Do. do. Pouch	3 30	Do. bleached, refined	1 20
Do. do. Pouch	18 00	Lard Oil, S. and W.	75 90
Grain—Dutry, 15 ct. ad val.	1 35	Potatoes	2 00
Wheat, W. G. 7 lb. bush.	1 35	Potatoes Starb.	5 00
Do. do. G. 7 lb. bush.	1 35	Provisions—Dutry, Cheese, 24; all	35 37
Do. Ohio	1 12	others, 15 ct. ad val.	35 37
Do. Michigan, white	1 12	Beef, mess, count, pr. 10	41 00
Chicago, 8 lb.	85 100	Do. do. city	12 50
Michigan club	1 02	Do. mess, extra	14 00
Rye, Northern	69 70	Do. prime, country	7 75
Corn, round yellow	75 77	Do. prime, city	8 75
Do. do. white	73 74	Do. prime, city	18 00
Do. Southern white	73 74	Pork, mess, 7 lb.	17 90
Do. do. mixed	73 74	Do. prime	14 65
Do. Western do.	60 68	Do. do. mess	14 65
Barley	60 68	Do. do. mess	14 65
Salt, Canada	45 50	Lard, O. P. 7 lb.	11 11 1/2
Do. do.	47 50	Hams, pickled	9 10
Do. Ohio	47 50	Shoulders, in pickle	6 1/2
Do. Jersey	42 45	Beef Hams, in pickle	16 00
Peas, bl. e. 7 lb. bush.	3 37 1/2	Butter, O. P. 7 lb.	26 36 1/2
Hay	40 65	Do. State, fair to prime	16 24
N. R. in bl. 100 lb.	40 65	Do. Ohio	12 16
Hemp	210 00	Cheese	7 8
Russia, cl. 7 lb. ton	210 00	Rice—Dutry, 15 ct. ad val.	35 37
Do. outshot	100 00	Ordinary to fair, 7 lb. cwt.	3 00
Manilla, 7 lb. B.	8 8 1/2	Good to prime	3 25
Sisal	6 1/2	Salt—Dutry, 15 ct. ad val.	35 37
Italian, 7 lb. ton	200 00	Turk's Island, 7 lb. bush.	18 1/2
Jute	100 00	St. Martin's	18 1/2
American do.	105 00	Liverpool, gr. sack	1 75
Do. do. dressed	160 00	Do. fine	1 12
Hides—Dutry, 4 ct. ad val.	24 25	Do. do. Ashton's	1 40
R. B. and B. Ayres, 20a	24 25	Woods—Dutry, 24 ct. ad val.	35 37
Do. do. 7 lb. B.	24 25	Clover 7 lb.	7 7 1/2
Do. do. gr. C.	24 25	Timothy, 7 lb. cwt.	16 00
Orinoco	20 22 1/2	Flax, American rough	1 50
San Juan	21 21 1/2	Sugars—Dutry, 24 ct. ad val.	35 37
Savannah, etc.	15 15 1/2	St. Croix, 7 lb.	5 1/2
Manilla, 7 lb. B.	15 15 1/2	New Orleans	4 3-16
Saranah, ox. do.	15 15 1/2	Cuba Muscovado	5 1/2
Matamoros	20 21	Porto Rico	6 1/2
P. Cab, direct	20 21	Havana, white	9 10
Peru Cruz	20 21	Havana, B. & Y.	6 8 1/2
Dry South	12 13 1/2	Manilla	6 1/2
Calcutta Buff	11 11 1/2	Stuarts' D. R. L.	11 11 1/2
Do. Kips, 7 lb. piece	1 20	Stuarts' do. do.	11 11 1/2
Do. Dry Salted	1 10	Stuarts' do. do.	10 10 1/2
Black, dry	1 00	Stuarts' A. L.	11 11 1/2
Honey—Dutry, 24 ct. ad val.	60 65	Stuarts' ground ex. sup.	11 11 1/2
Cuba, 7 lb. gal.	60 65	Tallow—Dutry, 8 ct. ad val.	35 37
Hops—Dutry, 15 ct. ad val.	3 37 1/2	American prime, 10 lb.	10 10 1/2
1856, Eastern & Western	4 7	Teas—Dutry, 15 ct. ad val.	35 37
Horns—Dutry, 4 ct. ad val.	6 12 1/2	Gunpowder	28 40
Ox, B. & R. G. & C.	6 12 1/2	Hyson	25 40
Leather—(Sole)—Dutry, 15 ct. ad val.	26 28	Young Hyson, mixed	17 55
Oak, S. L. 7 lb. B.	26 28	Hyson Skin	10 35
Do. Middle	26 28	Franky	19 50
Do. Heavy	26 28	Ning and Oolong	19 50
Do. dry hide	24 27	Powchong	19 22
Do. Ohio	21 23	Anko	23 25
Do. Southern Light	21 23	Congou	23 25
Do. all weights	21 23	Wool—Dutry, 24 ct. ad val.	35 37
Hemlock, light	21 23	A. Saxton Fleece, 7 lb.	45 45
Do. middling	21 23	A. F. B. Merino	32 36
Do. heavy	19 23	A. & J. Merino	32 36
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Do. pr. do.	13 14	Sup. Puled Co.	26 28
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Rockland, com.	80 80	Extra Puled Co.	20 25
Lump	80 80	Peru Wash	23 28
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